

THE  
CITIZEN'S  
COMPANION:  
OR THE  
TRADES-MAN'S  
MIRROR.

WHEREIN

Most parts of a Trading Life are accom-  
modated to the Judgments and Examples  
of the ANCIENTS.

A WORK

Enrich'd with Proverbs, and Historically beau-  
tified with the Deeds and Sayings of the  
Wiseſt and Worthieſt Men that ever  
were in the World.

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*Otium Ingenii rubigo.*

*Juſtitia ſine Prudentia plurimum poterit,  
Sine Juſtitia nihil valebit Prudentia.*

Cicero.

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L O N D O N,

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By JOHN HARRIS, Esq.  
Author of the "History of the City of London," &c.  
&c.

LONDON:  
Printed by J. C. for E. Smith, near St. Dunstons Church, in the Strand, 1763.



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TO THE  
READER,

Of what Quality or Calling soever.



*T*is as common to see a Preface  
(which is the key ordinarily  
to unlock the design of every  
good and solid Author) stand  
begging the favour of its Rea-  
der to every idle Tract, and  
therein to imitate the method,

more than to deserve the reward of the best Wri-  
ters; as to behold Fantastical, and insipid Trades-  
men to deck their out-sides; nay, (in some per-  
sons) to out-strip rather than keep pace in  
Fashions with Gentlemen. Yet the Compiler of  
the following matter is not so Cynical or crazy  
in his judgment, as to deem handsom apparel un-  
worthy or unbecoming a Citizen; but it's the ex-  
travagancy, singularity, and gay preciseness of too

## To the Reader.

many now adays, that urges him to a comparison of this nature. For certainly the value of the greatest part of the sprucest and most modish that a Shop contains, are as subject to the censure of Pens far more biting and reprehensive, than mine; as Prefaces of the aforesaid kinde, are to the merit of being made Bum-fodder, and onely to set up Candles. However, the chiefest, at least the most in number of my Perusers, will be apt to ask (as indeed they have some reason, an Author's name swaying so much oftentimes in the Sale of a Book) pray who is this, that professes such verbal kindness; and as if he spoke through a Vizor, or was afraid of thanks, seems to admonish us invisibly? Truly, ingratitude, and the fineness (amongst the rest of mankind) of most of our Cit's Ears and Eyes, and consequently of their Understandings, obliges him to conceal himself to a Publick knowledge. Ingratitude on one side is managed by Malice and Envy, so disadvantageously to the fame and deserts of any that endeavour to stop the violent course of Iniquity, especially as it runs and rages at present too frequently amongst Traders, that Interest and Ignorance shall move them sooner to revile their just Rebukers (who have the comfort of being warranted in such sufferings by the examples of our Saviour, and a world of others mentioned in Sacred and Prophane History, for their Piety)

## To the Reader.

Piety, Wisdom, and meekness) than to repay them with that love, kindness, and common respect meer Society, and civil community lays a claim to; if they were not bound (as undeniably they are) to wish well, honour, and procure the benefit of those, who hazard their temporal felicity to save them Body and Soul. They who concur not with me in opinion (wherein they may be easily enlightned) chiefly as to morality, exemplified in those insertions which History hath afforded for the strengthening what I argue on; though I think I have fortified my endeavours too impreguably in all particulars, with the acts and judgments of the wisest men, but above all of Solomon himself: yet to touch you my Viemer (and it may be pert Censurer) hereof more to the quick, let me tell you that I have changed my former resolution of sending my Companion abroad without a Preface; and because I would not obscure my self for want of one, and be Proverbially judged out of the World, being out of the Mode, such a one as it is, take it; but observe heedfully (or you will one day smart for it) those Precepts which I have chosen from Solomon's Armory, as well to guard my self from any ones captiousness, as to overthrow all obstacles raised by partiality, mis-conceit, or that pleasure every one too unreasonably pursues in worldly enjoyments. But my own defense being contain'd only in the Preface, behold how

## To the Reader.

Solomon or Wisdomes Self denounces, That re-proofs of instruction are the way of life; *and that* he that heareth them, abideth among the wise; but he that hateth them is brutish, and shall dye, Prov. 6. 23. 15, 31. 12, 1. *They who are less tainted, and so have the less need of a Physician, will undoubtedly manifest themselves to understand knowledge, to be no Scorners, but to favour their rebuker, beyond a flatterer, Prov. 19. 25. 9, 8. 28, 28. Whether my Reader doth me Justice, or no, yet I have this invincible refuge, To them that reprove the wicked shall be delight, and a good blessing shall come upon them, Prov. 24. 25.*

*In my next place, for Citizens niceness, (or rather that of whole Mankind) it is too customary to dislike, what they hear or read, if not delivered in a quaint, pithy, and alluring stile, more towards tickling their senses, than improving their understandings; far be it from my Citizen to hug himself in such conceits, and with this foolishness to pervert his way, Prov. 19. 3. Now to imagine upon viewing the Title, that because it talks of Antients Deeds and Sayings, of necessity such trumpetting at the dore, can't choose but declare some rare sight within, worth your time and Money: Indeed (who e'r you be,) you will incur a great mistake to expect much Art in a Piece intended for Vulgar use, which would have fitted*

## To the Reader.

it rather for Scholars than Shop-keepers, and would have wrought the same effect in Trade, as Prayers in Latine do in the Romish Religion. For whereas the education of the Vulgar is confined by ignorance, in reference to all things hidden in Learning, it would have proved very impracticable, (had any attempted it) to have exposed, for the practice of the meanest degrees of people, what should be hard to apprehend without a Dictionary. Besides, albeit my remaining inognito to the most, may instigate some, (for their own readier excuse) to think hard, and judge the Author, (like a Beadle with his dark Lanthorn, who sees all things save himself, walks the Rounds to scare Rakehels, yet sometimes participates of the sweet of their mischiefs, because the poor man is frail) to be surrounded with more light of Nature than Grace, and to mix erroneously his own actions with flesh and blood. It's confess'd, I am none of those, Who can say I have made my heart clean, I am free from my sin, Prov. 20. 9. Nevertheless (I thank God for it) since I began to understand the World, and to deal properly with men, I have as few incumbrances both on my reputation and estate, as any of my standing. I shan't insist too long on my own vindication, lest I render my self obvious to the imputation of flying (through guilt) when none pursueth. For what I assert in the  
shaping



To the Reader.

*Shaping of my Pattern for a Trading life, the Testimonies are so evident, and the exigence of the Age so pinching and exacting, as I should have dipt my hand in the ruine of not a few, had I deferred any longer those instructive and reprehensive remedies, which are so wanted, so little minded or promoted by any whose abler parts, better leisure, and apter utensils, would have contributed mightily to the reformation of Citizens manners, and to the cleansing them from those corruptions ill courses have filled them with; to the disparagement of Commerce, to a forced distrust of one another, but finally and especially for committing those transgressions which retard the conquest of our Enemies, whose downfall, with our own amendment, (which is the only way for obtaining it) will compleat the lustre of our City, which will be celebrated, and rejoyce when it goeth well with those shall deserve the name of Righteous, Prov. II. 10. I never intended to court any ones candour; but the Press, (as it freedom is otherwise) hath here and there made a few scapes; wherefore to blame me, would be through sudden anger to deal foolishly; but (on all occasions) it will be your glory to pass over a transgression, Prov. 14. 17. 19. 11.*



THE  
CITIZEN'S COMPANION:  
OR THE  
*Trades-man's Mirrour, &c.*

**I**T might be expected from me, to speak something in the Praise of a *Trade* or *Calling*; But the benefit accruing by it both to *publick* and *particulars*, is too perspicuous; rational, useful and honourable to need any Apology. 'Tis true, that for the even, eight, or nine years of Apprentiship undergone by a Servant, some have been so frightened at a *Civil subjection* for so long a term, as rather to mispend and cast away the aptest part of their dayes in *Idleness* (*the Mother of all mischief*) or, any how, (having the face of a Gentle (though mostly in the end a pernicious) liberty) than to submit to the commands of a *Shop-keeper*, or to reject

B

that

that airy enjoyment which is aim'd at by Youth; and (because most concurring with corrupt Nature) is embraced before any thing not so easie in the attainment. It would grow a *mad world* if Children should be allowed to be their own choosers: *A Child left to himself bringeth his Mother to shame*, Prov. 9. 15. certainly if raw and ignorant judgments were determinable in a business of that Nature, their poor and insipid inclinations would pitch as soon on the worse courses for the future maintenance of their bodies, as they are prone to prefer *playing the Truant* to going to School, and thereby losing those opportunities so expedient for the beautifying of their minds. *Foolishness is bound in the heart of a Child* (saith Solomon) but the *Rod of correction shall drive it far from him* Prov. 22. 15. Parents must then accustom their Sons to a stricter liberty than commonly they enjoy. They are more indulgent than discreet, if for a little crying they shall remit and slacken that obedience they naturally and legally have over their Children, especially knowing by their own sometimes woful experience, the ill consequence of Children

dish customs, and the misery attending  
inconsideration. *Withhold not correction  
from thy child, for if thou beatest him  
with a rod he shall not dye*, Prov. 23. 13.  
How many depending on the fruits of a  
petty patrimony, have begged or stole  
before they dyed ! Therefore every Fa-  
ther ought to use his Authority in plan-  
ting his Sons judiciously to their future  
benefit, not omitting the suiting of each  
ones inclination to a *Trade* most agree-  
able. My *Citizen*, by such a means  
falling under the remarks and advice of  
this Discourse, if he daigns to make it  
his *Companion* till he hath read it over,  
he may become of my opinion, and con-  
clude it a *happy thing* for a man to go  
through his affairs without *Injustice* ;  
which he cannot do, save by being Master  
of his affections and appetites, and by  
a narrow inspection into all his Actions ;  
that maturely consulting and discreetly  
managing his business, he may live  
*justly with pleasure and profit*.

Hot *Youth* running inconsiderately,  
and giving time no leasure to do any  
thing for him, speeds *unjustly* and with  
trouble ; but catches nothing, at least *no-  
thing durable*. And a dull-spirited man,

<sup>a</sup> Justice.

<sup>b</sup> Rashness.

<sup>c</sup> Stupidity.

not taking occasion when 'tis ready  
misseth his advancement, yet is no  
freed from cares and perplexity; both  
these trusting to *Fortune* the Goddess of  
*Rashness* and *Sloth*, their unskilfullness  
effects their destiny. The <sup>a</sup> first course  
of the three is best, the <sup>b</sup> second and  
<sup>c</sup> third may rise, but it is very doubtful  
the first *must* of necessity be promoted  
the order of his actions being set down in  
*His Decree* that made him. Thus it is  
in all Professions; no *Tradesman* can be  
counted good, except he be a *real* good  
man; opening his Conscience, living  
if he were alwayes in publick, rather  
fearing himself than others; by this  
raiseth himself above and beyond  
fear, condemning the blows of *Fortune*.  
*His wisdom* without this will be en-  
vious, his *policy* will be *knavery*; *honesty*  
without *wisdom* is unprofitable. *Wisdom*  
(saith a Learned man) of all  
gifts of God is most pure; she infuseth  
goodness into her Disciples, she pardons  
the wicked, she maketh the poor rich  
and the rich honourable, and such as  
feignedly embrace her, she makes  
like to God. *Wisdom* is the beautiful  
and noble composition of him, in

Word, Actions, and Motions; could the eyes see *her*, she would stir up wonderful love; by *her* he enfranchises his Spirit, from an *unjust* subjection unto unnecessary things, and out of his *calling*. *Socrates* (according to the judgement of Physiognomers) naturally given to allowickedness, by the study of *wisdom* reformed his lewd inclinations. And though *Cicero* in his latter dayes cryed out, *Would I had never known what wisdom meant*; Yet *Julius Caesar* onely by his *wisdom* and experience brought all his designs to effects. However, suppose *little* knowledge to be unfruitful; yet the course of a general Learning being too long, the purchased experience must be pertinent and within the pale of his own *calling*, and is to be prosecuted diligently, because none is so easie to be dived into (as it were) in a moment. A course may be soon begun, but every one is sure of meeting with unforeseen rubs. As no humane action is delivered to the World without many circumstances; so there is no *Trade* without them; there is no circumstance in it but is a step mounting the understanding to the true value and clear perspection of it. Never-

theless it would be esteemed a great piece of sottishness to enslave ones self, and to be so over-exact and industrious, as like *Nicias* the Painter, (who was so earnest and intensitive in his profession) to forget food, and omit the reception of Nature's support. And *Apelles* the Painter used to chide *Protagines*; who not knowing when a thing was well, would never keep his hands from the Table. If it could be attain'd, the discretion of *CRISPUS* the *Roman* is to be imitated, who under a colour of negligence accomplished whatever he undertook. Though curiosity and excellency are the less reprehensive, because setting forth the glory of a mans Countrey; yet mean and moderate care is to be concluded on, because the *Bow too long bent* *subject to breaking*. If an extream were to be admitted, it ought to tend to the ready curing of our *excesses* and violent appetites. Nor are they so hard to be conquered, if we will but a little tread the paths of our *Ancestors*. *Julius Caesar* was of a constitution infirm and convulsive, yet he scorned to submit to a feeble and slothful inclination; he sought a remedy in War, fighting against



his Distemper, with continual labour and exercise, lying for the most part in the open air. *Demosthenes* was such an enemy to pleasure, as in the most Festival times to cause his head to be shaven, hindring thereby his forwardness to appear in publick, and sticking the closer to his Studies. Certainly *diligence* in all points is a thing of that moment, as every great and noble action owes unto it the means of atchievement. *Cleanthes* in the night-time carried water, and in the day he hearkned attentively to the Philosophical Lectures read by *Chrysippus*. The *Romans* allowed every hour of the day to some exercise or other. *Alexander* never slept save with his arm stretcht out of the bed, holding in his hand a Silver Ball, having a Silver Bason by his Bed-side, that lest he slept too securely and soundly, the falling of the Ball might awake him, and admonish him of his Enemies. Examples are numberless if I would crowd them in so little room. But remitting such kind of incitations, and *Youthful* instigations to *Vertue*, to their patter places, and more proper insertions; I shall now begin to define my *Citizen*, as one who hath served seven years, and

is entring on the Worlds Stage, to manifest to all dealers with him, that no advantage or lucre can shake his sure-founded *justice*, (rather like *Aristides* the *Athenian*, to leave behind him not enough to bury him, than wrong any man, and lose after his death the Surname of *Just*) declaring by his smooth deportment to all, that he imitates the wise Lord *Burleigh*, in putting off his Cares with his Cloaths; and by the improvement of his *Fortunes* and *Stock* raising himself (by a blessing on his endeavors) to the highest Dignity reputation & *wealth* can advance him; using *Demosthenes* his diligence, who was grieved to see any one up before him, which made him in his Profession as an *Oratour* to prove the most famous of his Time.

## Of Justice.

**J**ustice by the Poets is fained to be a *Virgin*, and to have raigned among men in the *golden world*; but being by them abus'd, forsook the world and returned to Heaven. St. *Augustine* makes mention of a certain *Jester* who undertook to tell all the people what they most desired; standing up, he said with a loud voice, *You would buy cheap, and sell dear.* To do so as it was in his time, so it is in ours common; but a Common vice, unless it be limited. Certainly, if ever *buying* and *selling* was corrupted, it was but venial and indifferent in comparison to that of our times. If *Thievery* may claim the epithite of *lawful*, and if authority in bargaining may not be abus'd, then the wicked Customes of some men may uncontroulably be established for Laws. But I am sure they therein follow their own *private allowances*, not caring, so it be a *Pennyworth*, how and by whom it is conveyed to their hands. It is usual  
(would

(would to God it were less Epidemical and Sinful) for *Trad:smen*, chiefly *Retailers* of second-hand Commodities, to fasten inconsiderately on all *proffered goods*, seldom minding the person and the power of the *Seller*. What unrighteous and rash dealing is this? How can any one pretend to the Priviledges of Society, to the marks of *loving his neighbour as himself*, to fulfil the Commands layd upon him by an *All-seeing Eye*, when to purchase more than ordinary advantage, he shall knavishly (at least implicitly) connive at *theft*, to the debasing of Divine and Humane Laws, to the extream dammage of Masters or Fathers, but chiefly in hardning of such parties as pick a secure sweetness out of filching, who get by degrees such a habit, that many for lack of timely correction, have continued those courses, till it was too late to take up, and have finished their unfortunate lives by an infamous death, to the sorrow and great grief of Parents and Masters, (that have any kindness for their Servants) and lastly to the *Buyers* disparagement, if not punishment at least, thereby lying liable to the hearty and sticking curses of those afflicted Souls.

Souls, who if it had not been for them might have survived honourably. That my *Citizen* may eschew all *blame*, *shame*, and *danger*, subject to such unworthy, base, and abominable courses ; Let him never *buy* any thing proffer'd at his Shop, without first inquiring into the disposers power ; especially if he seem to be a School-boy, Apprentice, or Shirk, wherein he ought to regard : next, he must take an account of the persons Friends, Master, Habitation, and what else may contribute to discovery. Then if what's offred be suspected, as alwayes it is when tendered by meer Boys, he must detain it till he be better inform'd how it was come by : but if through laziness or worse intents he defers notifying it to the Persons interest'd, his honesty is but painted and formal, and his fault is treble to what it should have been. First, he furthers the loss of the party before wronged, in not giving him warning for the future. Secondly, he occasions the Pilferers continuance in his illegal wayes, it may be to his sudden destruction both of Body and Soul. Thirdly, and lastly, instead of righting his Neighbour, he robs him, being worse than a Receiver,

Receiver (who is equal with the *Thief*) because under the Cloak of *Justice* he deceives both. Finally, if the pretended lawful disposer look suspiciously, and answer not pertinently to the questions put to him; my *Citizen* is bound to stop the Party, at least the Goods, and to see them restored to the true Owners. If my *Citizen* esteem a jot what is told him; if *Reason*, *Justice*, and *Religion* have any share in him, he will abhor such a scandalous and odious practice. I have insisted on; and by such a *hazard* he will purchase a peace of Conscience, a lasting, eminent, and good fame, thereby avoiding *Solomon's* censure, *Whoso is Partner with a Thief hateth his own Soul* Prov. 29. 24. And he will entitle himself to, that *Little which is better with righteousness, than great Revenues with out right*, Prov. 16. 8. That *Justice* may be kept in *prizing* Commodities the vulgar estimation of wise good men is to be followed. Upon some the *Law* hath pitched a *price*, which may be diminished, not enhauns'd; because the *price* was set in favour of the buyer, all which, with the innumerable sorts of commodities, it is impossible for *Law* to determine



determine the value. Yet the *Civil Law* saith, that's the just price of a thing, *if it be sold for so much as it can, that is, saith Amelius, for how much it can commonly be sold*, the affection of this or that particular man not considered: But where taxation or common estimation cannot, there *without deceit*, the judgment of the Owner must set the price. A *Contract* must be according to the equality of the thing, and that must be measured by the price given. For as Time is the measure of Business, so is price of Wares. If the price exceed the things worth, or that exceed the price, the equality of Justice is taken away: that both agree is the just rule of Trading; against which Deceit is opposite. *The Soul of the wicked desireth evil, his neighbour findeth no favour in his eyes*, Prov. 21. 10. To deceive, is to make shew of one thing, and bring in another, besides the opinion of the Customer, by which more is given for Wares than they are worth; but it's seldome men sell at an under-rate. Cicero tells us, *There is no greater plague for Justice, than for some men under the masks of honesty to deceive others.* His rule was exact that said, *A wise*

*wise man will not deceive, neither can he be deceived.* So did his profession of honesty resound, who chose this Motto; *To deceive or be deceived, is hateful to me.*

*St. Augustine* ( and who not ? ) met with many that would *deceive*, but few that would be *deceived*. To cozen others is worse than to be cozened, as a sin is worse than a cross; not that every wile is a Sin. *Lucius* approaching the Boat wherein *Athanasius* was, ask'd for him, and was answered by him (who was known to *Lucius* only by name and not face) that *Athanasius* was hard before him; if he made hast he might overtake him: who being violent in his pursuit, miss'd *Athanasius*. This *Arrian* persecutor was *deceived* by the truth spoken with wisdom and a good conscience; but that *deceit* which is the corruption of *justice*, I shall now speak against; this stands more in the *wills*, than wits of men.

I. This is first against *Nature*: one Serpent doth not sting another; and the Fishes of the Sea devour none but those of contrary kinds. But the greatest evil that befall man, come from man. *Hominis homini*

*homini lupus*, one man is a Wolf to another. The Lyons spared *Daniel*, the ravenous Birds fed *Eliab*, but man exerciseth cruelty upon man. *As a mad-man who casteth Firebrands, Arrows, and Death, so is the man that deceiveth his Neighbour*, Prov. 26. 18. Pope *Alexander* the Sixth never did what he said, his Son *Borgia* never said what he meant <sup>Guichardin.</sup> to do, pleasing themselves in counterfeiting and dissimulation, but their ends were fatal, one being poysoned, the other slain. *Frederick* a Roman Emperour, when the Senators were entering the Senate-house, would say to them, *Cast away two things, deceit and dissimulation.* The crafty are like the *Chameleon*, apt to all objects, capable of all colours; they cloak *Hate* with *Holiness*, *Ambition* with good *Government*, and *Flattery* with *Eloquence*; but whatever they pretend, the issue is dishonest. *An Hypocrite with his mouth destroyeth his Neighbour*, Prov. 11. 9. An old *Lacedemonian*, who had coloured his hairs, discovered his head in a great Assembly, and made a Declaration of the matters he came about. *Archidamus* the King rising up, said, *What truth can this fellow*

*low speak, whose heart is stained with spots of Hypocrisie and double dealing?*

2. Secondly, it is against civil Society, for the preservation whereof it is expedient that men converse safely, without fear of being undermined by each other. Therefore one said well, *the first foundation of Justice is not to hurt, the second to endeavour to procure the common benefit.*

3. Thirdly, it's against Christianity, which teaches a man so much charity and patience, as to do well, and suffer ill. It was Prophesied that in the time of the Gospel, *the sucking child should play upon the hole of the Asp, and the weaned child should put his hand upon the hole of the Cockatrice.*

Isai. 11.

4. Fourthly, it is Theft. *Themistocles* the Athenian, spying a dead body richly adorned, passed by; but called to his Companion, *Take up these; for thou art not Themistocles*: he could not stoop so low as to gather gold out of blood and dirt; but he stoops lower that plucks from the living, and commits a double theft, robbing himself of honour, and of other of means and life. *The way of the wicked is darkness, they know not at what they stumble,* Prov. 4. 19: Lastly,

Lastly, it is odious to God. It is the will of God that no man oppress his brother, nor defraud him; for the Lord is *the avenger of all such*. A good man obtaineth favour of the Lord; but a man of wicked devices shall be condemned, Prov. 12. 2. And to good men, even to the Heathen, they counted no profit lasting which was got by fraud: (saith one amongst them) *I will overcome by Roman Arts, (viz.) by Vertue, Labour, and Arms*. In Athens it was a custome, when men bought or sold any thing, they came before the Magistrate appointed for the purpose, and there took an Oath that they had not dealt fraudulently, nor used any deceit. I have heard of a Turk that having bought some Manufactures of an *English-man*, wherein was inclos'd a great sum of Money, unknown to both Parties; and finding it, made many Journeys in quest of the *English-man*; and at length meeting him, unask'd restor'd the Money. Are Heathens *just*, and thou *unjust*? *What doth it profit thee to be call'd what thou art not?* It is said of the Jesuites, They have retained nothing of Jesus, but the name; and of the Popes, Who was call'd *Bonifacius*,

or *Benefactor*, was a Malefactor; *Pious* or Godly, was wicked; *Urbanus* or civil, was rude and savage; *Innocentius* or harmless, was hurtful and pestiferous; and *Clementius* or meek, was cruel and unmerciful. *He that justifieth the wicked, and he that condemns the just, even both are an abomination to the Lord*, *PROV. 17. 15.* I would it might not be said of many *Christians*, that they are but so in name, having good words, not answerable works; supposing more of Gods *hearing* than his *seeing*. But many eat that here, which they cannot digest in *Hell* hereafter.

If *Dives* was sent into *Hell* for not giving his own, whither shall they be sent that take that which is anothers?

The unjust ways of cunning which would have my *Citizen* to shun, are many; as *Flattery*, *Dissimulation*, *Lying* &c. of which in their order. There be some whom *Gain* will transform into shapes; let the *Customer* look how he will, they like a Looking-glass will have something in them like him. The *Old Law* would not allow the *Swan* mans meat, his Feathers being white, Body black. Neither are those fit to



deal with man; whose pretences being fair, have foul practices. These are the *Aves Gavia* of the times; which Birds when *Alphonsus* King of *Sicily* lanch'd from the Shore; flew about the Ship; and he causing Meats to be thrown them, they had no sooner taken it, but they flew away. *Thus it is with me* (saith he) *my Flatterers having received of me what they expected, withdraw their obsequiousness, and return no more, unless they are hungry after new benefits.* Most Shopkeepers respect, even so, lasts no longer than the Customer uses them to their extreme advantage. Divines say that *Flattery* divides a man from himself; he thinks himself otherwise than he is. *A house divided can't stand*; which some unjust ones considering, by *Flattery* part a mans judgment from his will, and so deceive him. Oyl poured upon the *Grass-hopper*, kills it; *Vineger* revives it. *Flattery* kills those whom sincere harsh treating doth heal. *A flattering mouth worketh ruine*, Prov. 26. 28. So much danger hath *Flattery* begotten, as the Emperour *Sigismund*, Emperour of *Germany*, struck one who praised him too much, saying *he bit him.* *Antigonus,*

*nus* King of *Macedonia*, told a Poet  
 who call'd him a *God* (therein observing  
 his soothing) *that the Groom of his*  
*Stool knew 'twas no such matter.* *Alex-*  
*ander* when his *Parasite* perswaded him  
 to think himself a *God*, reply'd, he knew  
 himself by two special things to be Man  
 and not a *God*, *namely*, by *sleep and*  
*carnal motions.* Heavier and sadder  
 were their following *Dooms.* King *Phi-*  
*lip* of *France* and *Constantine* the *Great*  
 banish'd all *Flatterers* from their Courts.  
 At *Athens* they were put to death as the  
 ruine and plagues of the Countries they  
 dwelt in. The *Athenians* put *Tymagoras*  
 to death, because to insinuate with *Dari-*  
*us*, he saluted him after the *Persian* man-  
 ner. Whereby it is visible how obnoxi-  
 ous *Flattery* hath ever been esteem'd  
 and the hatred it hath always con-  
 tracted, and the punishment a man  
 have met withal. But it is not always  
 so in *Trade.* Some Customers will grow  
 dull and displeas'd, if they be not con-  
 whetted by *Flattery*; down-right honest  
 speeches discontent them. For this  
 cause, as the *Apostle* said, *Be angry*  
*sin not* : So I say, *Flatter but sin not*  
 it be possible. Yet it is my opinion

that amiable looks and fair speeches will go far enough, we need seek no *by-ways*. It is better (saith *Plutarch*) to fall among a sort of *Ravens*, than to happen into the company of *Flatterers*. For the *Ravens* never eat a man till he be dead ; But *Flatterers* will not spare to devour him while he is alive. *Flattery* is the corruption of truth ; a thing as pernicious, as truth is excellent. *Flattery* is like a Golden-pill, which outwardly giveth pleasure, but inwardly is full of bitterness. Lastly, among other things, a *Flatterer* is known by this, that he doth not onely imitate friendship, but go beyond it.

Secondly, *Dissimulation* is an evil more *tolerable* in a Citizen. Nevertheless *Plato* the Mellifluous Philosopher advises all, not to dissemble with a friend, either for fear of displeasing him, or for malice to deceive him. Yet I said it was more *tolerable*, because it is with him, as with one who hath married a wife, whom he must use well, pretending affection to her, though he can't love her : and indeed *Divines* hold it in some cases lawful, to pretend one thing, and intend another : as in the case of our

*Saviours* going to *Emaus* with the two Disciples; He made as if he would go further, to stir up their desire of his presence: whatever he pretended, he intended to stay with them that night. If a man pretends a long journey by being booted and spur'd, but intends to return suddenly to see what those whom he puts in trust would do; if he had gone, is no sin: whereas if he had said *he would go such a journey*, and went not, had been a lye. But woe to them that dissemble to an ill end; these have the voice of *Jacob*, but the hands of *Esaú*; they are *smooth* in their words, *rough* in their actions. *A feigned equity* (saith *St. Augustine*) *is a double iniquity, because dissimulation is iniquity* it self. Let him know also, that he sins thrice, that counterfeits himself good, to whom he may do ill. Let him dread the judgement fell on a King of *Poland*, who (a great Dissembler) had always this with his mouth; *If it be not true, I would the Rats might eat me*: which came to pass for he was assail'd by them in such manner at a Banquet, that neither his Guard, Fire or Water could defend him from them. *Worms* eat up the tongue of the

Cozener *Nestorius*, *Absalom* that Master-piece of Hypocrisie, who was within a *Nero*, without a *Cato* ; he had a *painted tongue* , but not a *painted punishment*. Behold him hanging on a Tree, as unworthy of Heaven or Earth : Behold him thrust through with three Darts, as worthy of a treble death. He that *hateth, dissembleth with his lips*. Pro. 26. 24 These Dissemblers, like the *Polypus*, can take all colours to *deceive*. But how cowardly a humour is this, and how servile ? He that dissembles, must still have a fearful eye upon himself, lest he be discovered : his *mystery* is poor ; for he is ere long found out, and then not credited : all he speaks is *Apocryphal*. O how excellent a thing is freedom ! there is no better life, than to live according to a mans nature, resolving always to dip the tongues Pen in the hearts Ink, speaking but what he thinks ; to do otherwise is impiety, and deserves the punishment the *Lacedemonians* inflicted on one, who professing a rigid life, used to wear hair-cloth lin'd with purple. Yet to utter all he thinks, is eminent folly. *Clytus* for speaking too boldly to *Alexander*, was kill'd by him.

*Silence* is most safe; and *Phocion* is to be imitated above all, whose closeness was a freedome, in expressing in a few words his matter, and surpassing therein (as it is said) *Demosthenes* himself whose eloquence excell'd all others.

Thirdly, *A lying tongue* (saith *Solomon*) *hateth those that are afflicted by it*, Prov. 26. 28. *Lying* is a base vice, as a sickness of the soul, which cannot be cured, but by shame and reason: It is a menstruous and wicked evil, that filthily prophaneth and defileth the tongue of man, which is consecrated of God, for the utterance of his praise. *It is the part of a slave* (saith *Bias*) *to lye*: It is the property of a liar (saith the same) to put on the Countenance of an honest man that so by his outward habit he may the more subtilly deceive. And the Poet is offended at it highly:

*Dare to be true, nothing  
Can need a Lye:  
A fault that needs it most,  
Grows two thereby.*

*Lying* is pernicious to humane Society, contrary to Nature, and worse than Theft.



Theft ; for Silence is more sociable than untrue speech : it is the worse, because so various ; if it had but one visage, there were some remedy for it, a man might take the contrary to it for truth. That which is *good* is certain and finite (saith Philosophy) there is but one way to hit the mark. *Evil* is infinite and uncertain; there are a thousand ways to miss it. It is reported of the *Indians*, that they offered humane blood to their *Gods* ; but none other than what was drawn from their *tongues* and *ears*, for an expiation of the sin of *lying*, as well heard as pronounced. Even those that use this vice most, conceive the baseness of it, counting that the extreamest injury that can be verbally done to them, to reproach them with the *lye*. They are not asham'd to *lye*, but to be call'd *lyars*. The Tongue is connexed by veins to the brain and heart, by which Nature teacheth us, that it is to be govern'd by the Intellect, whose seat is in the head, so that it may agree with the heart. A man *deceived* through error, may utter this or that falsehood, thinking that true, which is no proper *lye*. To speak falsely, thinking it true, is  
to

to lye materially; to speak truth, thinking it false, is to lye formally; but he that speaks false, knowing it false, *lyeth* in the matter and form, and therefore perfectly. Thus to lye to save our lives we may not, much less to save or increase our Wealth. *Buy the truth, and sell it not*, Prov. 23. 23. Memorable is the Example of that Woman in St. *Hierome*; she knew how to die, but not to tell an *untruth*. In a strait where Money or Justice must be left, rather lose Money than Justice. *There is no difference* (saith *Cicero*) *between a Liar and a Forswearer; for whomsoever I can make to tell a lye, I can easily persuade to forswear himself.* The Egyptians made a Law that every Liar should be put to death. The Persians and Indians used to degrade *Lyars* of all honour, and to cut out their tongues. *Artaxerxes* King of *Persia*, caused a Souldier to be nayled to a post by the tongue, for lying. The *Cretans* for lying became despised of the whole world. But *Truth* hath two Champions, *Wisdom* and *Constancy*; she shines brightest when soiled, looketh most beautiful in rags, is best defended with nakedness, smiles before the

the Judge, and needs no Oratour. *The lips of truth shall be establisht*, Prov. 12. 19. *Pharamond* King of France was named *Waramond*; that is, *Truth*. *Marcus Aurelius* the Emperour, was called *most True*, because he was never found in a Lye, nor ever failed in truth. *Pyrhus* the King of *Epyrus*, however an Enemy to the *Romans*, yet gave this praise unto *Fabritius*, that a man might assoon turn him from *Truth* and *honesty*, as the *Sun* out of his course. *The getting of treasures by a lying tongue, is vanity tossed to and fro of them that seek death*, Prov. 21. 6. Lying then must be banished and abominated. But this rule must be observed; as we may not lye, so we need not speak all the *truth*. *St. Augustine* makes mention of one *Firmus*, who when he was askt to tell where his friend was, lest he should be delivered to his enemies hands, said he would not tell. *I will* (saith he) *neither lye or betray him*. This man (saith *Augustine*) was *Constant* in name, but more *Constant* in minde. Nor must *Pompey* the great be forgotten, who chose rather to endure the burning of a finger, than to disclose the secrets of the Senate. But  
*Papilius*

*Papilius* went beyond him, who cut out his own tongue, and flung it in the Tyrants face, because he would not betray his Associates, who together had conspired against him.

Fourthly, Among these *Polluters* of the tongue, *Swearing* must be spoken of; when the rest will not serve turn, 'tis common to add *Oaths*: and indeed, what sin so hainous, which he that makes hast to be rich is afraid or ashamed to commit? *He that maketh hast to be rich shall not be innocent*, Prov. 28. 20. But what need I say any thing against this, more than the commandment, *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless which taketh his name in vain*? This Law (saith *Augustine*) should be to all *Christians* as a thousand *Sermons*: He that layeth his faith in pawn, bindeth his safety, his honour, and his soul to the redeeming it. Faith gives no honour to an *Oath*; yet *Oaths* broken dishonour Faith. *To swear and forswear* (saith *Petriander*, one of the seven Sages) *is a vice so hateful, that slaves themselves judge it worthy punishment*. Yet all *Oaths* are not unlawful: we may *Swear*; but let

the light go before us. Thou shalt fear the Lord thy God, and serve him, and swear by his name, Deut. 6. 13. How horrid a thing is it to call God to bear witness to trifles and lyes? What is it to swear (saith St. Augustine) but to call God to witness? if this was considered, many would not, as they do, make Rhetorick of an Oath, taking delight in that which moves Gods displeasure. To forswear is a greater sin than to swear; for the Apostle doth not say, *My Brethren do not* Jam. 5. 12. *forswear, but do not swear.* Wouldst thou be far from perjury, swear not: false swearing is deadly; true swearing is dangerous. Those who have worshipt Stones have been afraid to swear falsely by them; and dost thou not fear that God who is everywhere present, who sees all things generally without exception, evidently without doubt, immutably without forgetfulness? Let me tell the swearer in anothers words, *Though the punishment may be deferred, yet it shall be heavy.* Besides all other curses this is one; he will certainly be false to man, who is not true to Gods honour. O matchless folly, that men should through open Sluces, let their souls run out for nothing!

thing! Wise men think more than they speak, and to swear is the least part of their knowledge. *A man shall eat good by the fruit of his mouth; but the son of the transgressor shall eat violence.* Prov. 13. 2. *By the blessing of the upright (saith Solomon) the City is exalted; but it is overthrown by the mouth of the wicked,* Prov. 11. 11. And if the daily misfortunes which befall those who use too often to call on the name of a Deity, who in a moments time they are as apt to flight, are not powerful enough to dissuade my Citizen from participating of so contemptible a custom; if the precepts of *holy Writ*, and the advice of all the Wisest men ever were, conduce nothing to abolishing in him so much ignorance and foolishness as an *Oath* contains; then let the dooms of some who valued not at what rate they swore, because they counted an *Oath* to have more vertue and validity in it than a just let their sad & frightful departures terrifie and scare my Citizen from venturing to swim in a water so rough. We will begin with *Andronicus Comnenus*, who having swore to protect the Sons of *manuel* Emperour of Constantinople



contrary to his so solemn faith plighted, slew them, usurped the Empire; and to compleat his happiness, was not long after deposed, hung up by the feet, and hewed to pieces for his perjury. Christien King of Denmark paid dearly for his faithlessness: for conceiving no tye to be in an adjured promise, he was dethroned, banish'd, and lived miserably the rest of his life, for all that he was supported by many great Friends. Melius Sufferens a Romane was torn in pieces by four Horses, for having broken his faith, and trampled on that reverence, he ought to have paid a Deity. To conclude, He (saith Sigismundus) that accustometh himself to swearing, shall never escape those plagues every Oath heaps up; whose torture also shall continue eternally, unless through an early and unfeigned penitence he make his peace with his Creator.

Fifthly, I must not skip those slippery ones who with unjust weights and measures can deceive, though the vigilaney of authority ties them to true ones. Divers weights and divers measures both of them are an abomination to the Lord. Pro. 20. 10  
Yet they not remembering that God sees all

they do, they pervert justice. I have read that *Ferdinand* Emperour of Germany posselt a great number of Watches, wherein he much delighted. It pleased him once to put this his variety of speaking gold upon a Table, as if he would expose it to sale : going aside, a stander by, driven by a desire of stealing, or occasion, snapt one of them ; which the Emperour espying astant, called him to him, and held him in various discourse, till the Watch striking discovered the Hour and his Theft. He that deceiveth with unjust *weight* or *measure*, may apply this: what he hath done hath a tongue to discover him ; besides, his *conscience* betrays him ; nor for all being his own judge, can he be absolved. He hath one witness within, and another without. *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins*, Prov. 5. 22. By this time he blushes, where I leave him without restitution to repent, or in time to suffer the following penalty. In 1478 *Robert Bassett* a Salter being Mayor he was very vigilant to punish those that used false Weights and Measures ; for which misdemeanors, several Bakers

were set in the Pillory, and others severely handled.

Now I discover some *false lights*; their end is to make the Wares seem better than they are, that the *seller* may receive for them more than they are worth. But do they that use them, think *light* can look upon the wares, and not *He* that made that *light*? Or will they think to enjoy the perfect *light* hereafter, which adulterate it here? There was a presumptuous Carrier, that travel- leth in the night, was told of certain dangerous Pits in the way, that if he had no care of his Horse, he might regard his own life. *I shut my eyes* (saith he) *and all things everywhere are plain*. Like this man are those, who cannot be- ling but there is danger, yet fear it not; they know *Gods* omnipresence, but reverence it not. It is to be lamented, that men have too *dark Shops*; but more, that they have too *dark minds*: let them remember, who it was, said, *There is nothing which shall not be made ma- nifest*. A shop may be too *dark*, and it may be too *light*; therefore it is, or should be so ordered, for the benefit of *Buyer and Seller*, that *light* may be by  
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art

2 Tim. 3. 9

art neither obscured, not let in to much. For a good man obtaineth favour of the Lord, but a man of wicked devices shall he condemn, Prov. 12. 2.

Seventhly, It is ordinary to prey upon the Sellers want of money, or the Buyers want of Commodities. This is robbing the poor, because he is poor, and oppressing the afflicted in the gate, Prov. 22. 22. But this should move pity, not cruelty. The Lyon (saith Pliny) spareth the prostrate; and shall man be so unjust as to do less? or if a man, far be it from my Citizen, who conversing with most Men, should have most Humanity.

Eighthly, It is likewise unjust, as ordinary, to buy Wares for time, and not to pay for them at the time appointed. The Indians of Guinee, when they promise any thing, will deliver a bundle of Sticks equal to the Months and Days they appoint; keeping for themselves a bundle of the same number: every day or moneth they take away a Stick, so when all are removed they are assured of the times expiration. Thus careless are they in observing their time, but how negligent are we! It was well said by Reverend Bishop Jewel, 'Tis our

*fery, that we are called Christians, yet live like Heathens under that name; nay, it were well, if we did as these Heathens. They which are so backward, are like ill Singers (saith one) they should be sent to the Compter, a good Singing-school for them to learn to keep better time in.*

Ninthly, But what shall we think of those which will finde no time at all to pay, *breaking* deeply indebted to many? I know what they will alledge in their defence; it was destined, *Providence* had decreed they should not prosper. I remember to have read, that *Zeno Citicus* having a servant surpris'd in stealing, commanded him to be slain; who pleading for himself, said *the Fates had decreed him to steal. And to suffer too, replied Zeno.* So for those that *break*, especially out of Policy to deceive, let them prove its decree, the punishment is sure enough. Was there ever any of these, but it might be said of him, *He felt the smart of it?* He may seem to prosper for a time, and we may wonder that the *way of the wicked* should do so; but Divinity it self will answer us, Isa. 48. 22. *There is no peace to the wicked:*

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*wicked* : if no *Peace*, no *Prosperity*. *Polycrates*, Tyrant of *Samos*, was so fortunate all his life, he never tasted grief or loss : howbeit, to partake some sorrow with others, he cast a Ring of an ineffable value into the Sea ; which afterwards was found in a Fishes belly , and presented him by a poor Fisherman notwithstanding which probable eternal *felicity* , a *Gibbet* help'd to shorten his days. Yet some there are , whom ( I must pity, not inveigh against ) the violent blasts of cross accidents hath blown down ; they would pay every man his own but cannot. Of these I must hold with *St. Augustine*, *It is not to be considered what they do, as with what mind* These are those *broken* ones, into whom *Charity* must pour the balm of comfort they have *broken estates*, and *broken hearts*. To bring up some solace and praise, which the Ancients have fastned to themselves, by misfortunes ; let not be disheartned because of *Poverty*, but entertain it with a fatal voluntariness, and a hope still for better ; *Solomon* assures them , *A just man faileth seven times, and riseth again*, *Psalm* 24.16. If this comfort avails little,



let them ruminate on the Honour confer'd by the *Romans* of old on the Favourites of *Poverty*, which *Nearness* once laid aside, they confess to be the beginning of their woes. *Aristides* the *Grecian*, *Fabritius* and *Publicola* *Romans*, had been as soon forgotten i'th' minde, as eye, if their mean and hard kinde of life had not made an impression very deep in the memories of their Countrymen, who once accounted it the pitch of *Vertue*, not to indulge their carcasses, or live up to the allowance of *Plenty*.

Tenthly, The last way of *deceit*, falling under my discourse, is the inhanſing and raising the price of *Commodities* above *measure*; a thing condemn'd by *Cicero*, though inspir'd onely with the light of nature. If a man in time of dearth, bring a Ship laden with *Corn*, and know there are a great many more will in few days be up with him, if he dissemble this, taking advantage of the present want, to sell his *Corn* at too high a rate, he is guilty of hard and unjust dealing. *The wicked worketh a deceitful work; but to him that soweth righteousness, shall be a sure reward, Prov. II.*

Now a Consideration of what causes lessen and raise the price, doth here offer it self.

1. A Commodity may be worth more being sold to one man than to another; For if our Commodities be sold cheap without respect of persons, *Forraigners* in other Countries may afford them as cheap as the *English* Merchant: and this way hath caus'd a decay in several Places of our Trade by Natives.

2. Commodity increaseth its price, victuals or household-provision being dear; otherwise thousands of Artificers and Handicrafts-men must fare the worse.

3. When Buyers seek Wares, they or a sort of them being scarce, the common estimation being increased, the price may be raised.

4. Commodities retailed must be dearer than those sold by whose sale; the labour and care in selling them thus being greater: not to do so, is to undervalue the labour and care of the whole profession.

5. Lastly, Commodities may be dearer for time than ready money: So is a perpetual estranging of the property from

from the *price*. But that, that price should be estranged for a time, is neither the most ancient or true way; it should be paid upon receipt of the Wares: which so paid may by *Industry* be increas'd; not paid, thence follows a sensible want of what might have been gained; which the *Buyer* in Conscience ought to recompence, and the *Seller* may take if his Customer be not poor, or a loser by the Wares thus bought. I have heard and read words against this, but not arguments.

First, The price is to be lessened when a man hath foolishly bought his Wares; for it may happen, that he may sell them cheaper then he bought them, and yet do *unjustly*: or if the worth of his Commodities falls after his buying them, then the *price* is to be lessened.

Secondly, When one sells a *great deal* together, here the manner of selling lessening the number of *buyers*, but augmenting his *takings*, abates the *price*; and giving thus occasion of selling them again, they must be sold cheaper, lest many thousands, as it may fall out, *suffer* in buying them at too *dear* a rate.

Thirdly, When Wares seek buyers (according to our Proverb) proffered Ware grows cheap; yet this is no sufficient reason of lessening the price, unless the thing thus sold be little profitable to the Buyer, or such as he would not buy, or buying it rather respecting the Seller than himself.

Fourthly, When a Commodity proves faulty, or is any ways perish'd in the substance or circumstance, the price is to be lessened. I might insist upon this subject in a larger manner; but let this suffice: all Contracts must tend to the good of those that make them; So shall injustice be avoided. That my Citizens may do so, I desire that he may never forget that God is All eye, and so must behold all his actions. There is a Figure in Rhetorick resolving many questions with one answer, which St. Basil used thus: his Disciples sought amongst them who was oftneft angry? who was slowest to divine service? whose minde wandered most at prayers? He answered all at once thus; He that doth not always think God to be the Spectatour of all his actions. So if it be demanded, who is a Flatterer, Lier, Dissembler, and a Deceitful person

I answer, *He who thinks not that God takes notice of his doings.* He who remembers this, will live *justly*; and that God which sees him do so, hath a blessing for him. *The Righteous is delivered out of trouble, and the wicked cometh in his stead,* Prov. 11.8. Surely in the flood of many waters they shall not come neer him; he will draw him out of many waters, as he did *Moses*; he will keep him safe in the midst of many waters, as he did *Jonas*; so trouble shall not hurt him, he and his seed after him shall prosper.

But *unjust* wicked deceitful ways are so common, as I must for a while say nothing of  *blessings*: *Mercy* go aside, *Peace* return to the *God of Peace*, and not be spoken of. There is *judgment* with thee O *Lord*; with thee there is *ruine* and *subversion*, *battel* and *famine*, *snare*s and *plagues*, *storms* and *tempests*, *fire* and *brimstone*; and therefore thou shalt be *feared*. Above forty years long hast thou been grieved with this generation, who have erred in their hearts, and not known thy ways, that thou hast been forc'd to punish it; still art caus'd to complain of it, and that daily by thy *Ministers*, that the noyse is uttered from them

them with grievous sighs : but if any  
 oppress thee thus, it shall not be *London*,  
 for whom thy mercy hath done so much,  
 that they are quieter in their houses than  
 their Enemies in their Castles ; they have  
 many *Conduits* to convey comfort to  
 their souls, which others wander many  
 leagues for. Thy mercies towards them  
 are new and strange. If *God* be *Under*,  
 as our vileness is too ponderous for his  
 patience, which is no fit place for his  
*Majesty* ; methinks he should not be *Un-*  
*der you of London*. I therefore speak  
 from the mouth of *David* ; for *my words*  
 will not be regarded. *God turns a fruit-*  
*ful Land to barrenness, for the wicked-*  
*ness of them that dwell therein ;* and from  
*St. Augustine, The ruine of a City is not*  
*wrought by the Walls weakness, but the*  
*Citizens wickedness.* *Livy* observes, that  
*Rome* began to lose all, when sin aboun-  
 ded amongst all. In *Gellius*, mention is  
 made of *Sejus, Sejanus* his Horse, who  
 though handsome and brave to look on,  
 yet whoever kept him was unfortunate :  
 Such is *Injustice*, fair to the eye, but the  
 practises of it seldom prosper. The E-  
 nemy is within the Walls ; this Enemy  
 is *Injustice*, but shall that be found in  
*Sion?*



*sion*? If the same things be there that were in *Sodom*, How then? shall not *God* do to one *City* as to another? Or shall there be any difference between one and tother? but that it shall be easier in the day of judgment, for them of *Sodom* than them of *Sion*? The more grace *Sion*, the more grace *London* hath receiv'd; the more fearfully for their sins shall her inhabitants be punish'd and tormented. But lest I be censur'd for putting my Sickle into the *Divines* Harvest, I turn this Discourse into *Prayer*, beseeching *God* to guide my *Citizen* so in the way of *Justice*, that he may follow him that said, *I am the truth*: Let him endeavour to be with him *truth* in words, not knowing how to be deceived; *truth* in deeds, conforming his actions to the *Divine will*, teaching him thus which is the *truth*, he follows him which is the way too, and that *Way* which leads to life, to a good one here, and a better hereafter.

The path of the just is as a shining Pro. 4 18.  
*Light*, that shineth more and more unto the perfect day.

*Of living delightfully to himself.*

**T**Hales one of the seven Sages being asked wherein consisted mans truest happiness, answered, In a *sound Body, a full Purse, and a minde neither sluggish or unpolished.* Yet how can my *Citizen* live delightfully, when Philosophy professes *sorrow* to be natural to all conditions, but *pleasure* to be a stranger? The parts capable of delight, can receive but one or two sorts at once, but grief can affect all parts. Man hath no continuance in pleasure, it quickly vanisheth. He tastes of felicity, but drinks deep of misery, according to the Proverb : *Evil comes by pounds, but goes away by ounces.* The best State of this life hath been so undervalued, as wise men have said, *Had man been worthy to have known what life was before he received it, he would have been loth to accept it.* This made *Seneca* that wise *Roman* even to hug death, as his Deliverer from pain and perplexity, saying, as he bled to death, *With a Pen-knife is the*

the way opened to that great liberty. Happy is that death (saith the same,) that extinguishes the evils of this life. The *Mexicans* of *India* thus salute their Children coming forth of the womb: *Infant, thou art come into the World to suffer; suffer, and hold thy peace.* They observed the condition of all men to be full of trouble; and I observe a *Citizens* condition to be extraordinary full of trouble. As no man hath *pleasure* and *profit* without the price of some evil; so he pays a greater rate for them than most men do. God makes men his Balls; but of these Balls, who is tost more up and down than a *Citizen*? He never rests, and thus his state seems miserable. Misery and life are twins, which increase, are nourished, and live together. We are taught out of holy Writ, that *the days of man are few, and full of misery.* But Custome makes things natural. Every Milk-sop can swim in hot Baths; though he is most man, can endure violent tides, and still swim aloft. To arm my Reader against the feeling and falling under adversity, I shall instance a few examples, as more impressivè than Precepts. *Judas Macchabees* amongst

22000 men being counselled to flie; *God forbid* (reply'd he) *that the Sun should see me flie; I had rather die than stain my glory by an ignominious flight.* Danger and necessity could in no wise overtop the strength of his minde, founded on the aid of an *Almighty God.*

The very Heathens have transmitted to us examples of *continence, temperance and patience*, as reaches the highest degree of Morality; and but altering the Persons worship'd, they must needs stir us up to tread their steps, who have walked so contented in all conditions. *Cato the Elder* was wont to say, *Nor House, nor Plate, nor Rayment, nor Man or Maid-Servant, is precious or esteemed by me. What I have, I use; if I want, it is all one with me, as if I enjoy'd.* Is not *Cato the younger* to be admired who travelling the vast Desarts of *Lybia* and labouring under extream thirst, when a Souldier offered him Water, in his motion, he threw it on the ground, saying, *he would fare no better than the rest of the Army.* *Darius King of Persia* is recorded by *Herodotus* to have surmounted all crosses and misadventures with meekness and patience. *Anaxagoras* the

Philosopher, when one brought him word that his Son was dead; *I knew* (said he) *that I had begot a mortal man.* Lastly, *Lycurgus* the *Lacedemonian* Lawgiver, having power to punish one who had caused to him the loss of an eye, contrary to opinion, dismiss him, and pardoned the offence. By which foresaid Examples, if my Reader be nothing mov'd, and study not to shape his minde to an equal resenting of all accidents and unfortunate chances; he will deserve the title either of a negligent, an ignorant, or an impotent person; like the *Sluggard Solomon* describes, *whose desire kills him; Who is cast into a* Pro. 21. 25 *deep sleep; Who is wiser than seven men* 19. 15. *in his own conceit; Who turneth upon* 26. 16. *his bed, and in his business, as a dore on the hinges: and finally, is void of that* 2. 14. *Wisdom, which is better than strength,* Ecl. 9. 16 *or riches; and is too high for a fool.* Prov. 24. 76

We have entred the City, where we must live by the Laws, and desire freedom from all trouble; yet that my Citizen may be help'd with his own endeavours to allay the furiousness of misfortune, I present to his Consideration these following Rules.

First,

First, He ought to look into his Trade  
 circumspectly and exactly, as a true un-  
 derstanding thereof requires, lest he in-  
 cur *Solomons* censure; as *having a Soul*  
*without knowledge: and as the Fool, who*  
 hath no heart to what he hath a price in  
 his hand for; so lest he slight; and  
 take no delight in his business.

Secondly, It is expedient for him to  
 have sufficient skill in Arithmetick, and  
 a right way of keeping his Shop-Books;  
 by which, great trading and retailing  
 may be drawn into a little compass;  
 bringing about with delight, what na-  
 ture produces not without much pain  
 and vexation.

Thirdly, Let him not tie himself too  
 strictly to any thing beyond Nature:  
 proceedings are pleasant, and run smooth  
 with the stream; but if cut cross the  
 grain, are rough and ill shapen; besides  
 the disturbance they cause in the At-  
 tempters. 'Tis *Socrates* saying, *That*  
*it's worth the time to observe; what good*  
*offices Wisdom doth to those whose desires*  
*she squareth.* I *Wisdom* (saith *Solomon*)  
 dwell with Prudence, and finde out know-  
 ledge of witty Inventions. If he would  
 study the liberal Arts, let him do

Pro. 8.12.

super



superficially, so as not to be swallowed up of them. Take *Solomons* counsel, *Through desire a man separateth himself,* Pro. 18. 18 *seeketh and intermedleth with all wisdom.* But to qualifie the too intensiveness of any, see how he moderates his former encouragement, by saying, *In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.* Eccl. 1. 18.

Of all *Republicks*, that built by *Lycurgus* the *Lacedemonian*, was the best, which often overcame *Athens*; yet never boasted of Learning. It's remarkable that *Rome*, for the first five hundred years flourish'd through *Vertue*, not Learning; Whereas now it decays; its *Religion* and immoderate *Learning* quite razing out *Vertue*. Has not this Age produced those who comprehended *Aristotle* and *Cicero* in their heads, yet have been very irregular in their performances? *Policy* when natural, works free and quietly, and is without noyse; whilst the contrary sends out little save clamour and confusion. I speak not against Learning; for a Citizen may use her, if she be not imperious: but *Discretion* (I dare affirm) is above Learning, and sufficiently inables a man to improve

E him:

himself in all his affairs; whatever he  
 or has, is put forth to the best advan-  
 tage. *Learning* lies in contemplation  
*Prudence* in business and action. *Wit*  
 neither *Wit*, *Learning*, *Arts liberal*,  
*Mechanick*, but *that* which shews how  
 to govern them all conveniently, and  
 every other thing with them; like *Ath-*  
*crates the Athenian*, who was neither  
*Legionary*, *Souldier*, *Archer* or *Targe-*  
*teer*, but one who could govern and  
 Command all these.

Again, let him not have too great  
 care of the future. Future things into  
 time become present; therefore there  
 of present sufficeth. *Commit thy way*  
*unto the Lord, and thy thoughts shall be*  
*established*, Prov. 16. 3. It was said  
 first, *In the sweat of thy brows thou shalt*  
*eat thy bread*. He did not say (as *St. Augu-*  
*stine*) in solitude and care; but we  
 ought to be heedful, but we must be  
 ware, lest we be tainted with *Covetousness*.  
 A good Bishop could have preached  
 against this vice an hour together, in  
 ing nothing, but *Beware of covetousness*,  
 a wonder to see what anxious thoughts  
 men have for the World, which is but  
 and yet 'tis loved: but how would it be

loved, if it became wholly *sweet* ? What  
 extream care do some men take to heap  
 up wealth ! *Caligula* Emperour of *Rome*  
 was so Covetous, as besides the hundred  
 ways he had to bring in the blood of his  
 Subjects, he laid an Impost on Urine ;  
 nay, sold his Sisters Gowns, and other  
 Attires, after he had banish'd them. *Ca-*  
*lipha* King of *Persia*, for his Avarice,  
 and excessive oppressions to fill his Co-  
 fers, being forsaken of his Subjects when  
 he stood in need of their aid against his  
 Enemies, was forc'd to retire himself  
 into a strong Castle, where his heart  
 was chested, and wherein lay all his fe-  
 licity ; there (like *Minos* King of *Creet*)  
 starving, because what ere he touch'd  
 was Gold, which ministred little com-  
 fort to his pining and languishing body.  
 (*Hermocrates* a *Grecian Philosopher*, dy-  
 ing, bequeath'd all his Estate to himself,  
 his minde being fix'd immovably on the  
 trash he had scraped together. *Cardinal*  
*Angelot* was so wrapt up in covetousness,  
 as by a trap-dore, to get into his Stable,  
 and to steal the Corn his *Groom* had gi-  
 ven his Horses. O the blindnes of mans  
 judgment, and what poyson incloses and  
 shoots forth of this Root of all evil !

*Epimenides* the Philosopher wish'd, *That a Prodigal might inherit the means of very Covetous person.* The forementioned *Lycurgus* banish'd the use of Gold and Silver from *Lacedemon*, Iron-money being only current and allow'd of, thereby taking away the cause of covetousness. I'm sure this restlessness in the pursuit, and plotting how to get wealth is not successful; for Divine Providence will not be bound by our provisions: those have been stillest and most prosperous, who readily apprehended the present opportunity with chearfulness. A man may be careful for to morrow

- Prov. 23. 4 content. *Labour not to be rich* (says Solomon) *cease from thy own understanding*
27. 24. *Riches are not for ever.* However, diligence is not pleaded for, in this admonition against riches, but the wise use of them; it is a defect: and he laboureth, laboureth for himself, his mouth craveth it of him. To dwell long in deliberation is excess; for
16. 26. *Slothful is brother to the Waster.*
18. 9.

As the Emperour would add City to City, Country to Country, and Nation to Nation; so men strive to joyn hundreds to hundreds, and thousand

thousands, thinking to rest when they have but compassed their ends. Oh Fools! they may do so before if they will; every man is rich, if his mind hinder not. *There is* (saith the Wiseman) *a man to whom God hath given riches, wealth and* <sup>Eccl. 24. 4</sup> *honour, so that he wanteth nothing for his soul of all he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity of an evil disease. Wilt thou set thine eyes upon* <sup>Prov. 23. 5</sup> *that which hath wings, upon that which profiteth not in the day of wrath?* <sup>Fi. 11. 4.</sup> Finally, it is every ones duty to pray not to enter into this temptation; *For he that trusteth to his riches shall fall; but* <sup>11. 28.</sup> *the Righteous shall flourish as a branch.*

I will bring up the rear with an example or two, of the further contempt of unbounded wealth, at least its niggardly enjoyment. *Fabritius* the *Romane* being sent Ambassadour to King *Pyrrhus*, his renowned actions had so gained the Kings affections by mere fame, as he offered him half his Dominions to serve him. But *Fabritius* gallantly refused his proffer, as being dishonourable for a *Romane*, and not suiting with *his* nature, who lived (though a Heathen) as if

he was to die each morrow. *Solon* (one of the seven wisemen) desired riches but by just ways, and to the injury of none. *Socrates* being sent for by *Artabachelsus* King of Cappadocia to come and live in pomp and splendour, returned him this answer, that a measure of flour was sold in Athens for two pence, and water cost him nothing. Lastly, *Theron* Eccl. 2. 24. is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. Prov. 30. 8 and so the Lord give thee neither poverty or riches.

Fifthly, All things which we suffer are by our opinion made greater: there are more things fright than hurt; some trouble us more than they should; some before they should, and some which should not at all. It is strange to consider most of our disturbances to arise from such small causes, and that accidents should touch us more than principal. *Cæsar's* robe more mov'd Rome than his 22 stabs; and lesser circumstances stir us more many times than the subjects themselves. In what hath been spoken we are as miserable as we think ourselves. Fro. 29. 25 The fear of a man bringeth a snare



It becometh a wise man to be heedful, not fearful; for base fear bringeth double danger, says *Vigētius*. *Dionysius* the Tyrant was so fearful, that rather than trust the Barbers Razor, he singed his Beard with Coals. *Valienus* a *Romane*, cut off the Fingers of his left hand, rather than to follow the Wars in *Italy*. The Emperour *Claudius* was so faint-hearted, base-minded and blockish, as caused his own Mother to say often, *Nature had begun, but not finish'd him*; wherein we may behold the ugliness of a passion so low. Quite contrary, how quietly might we live, if when being disturb'd we help reason to the upper hand, and weigh well what we put in act? Let *Marcus Aurelius* perswade you to throw off fear, who had neither Guard nor Porter. Dangers sometimes are like *Crocodiles*, who if pursu'd, flie; but if fled from, are emboldned to follow. If any kinde of Fear is suffered to abide with you, let it be that which *Solomon* saith, *Prolongeth days; is the fountain of life, is the instruction of wisdom,\* keepeth the Commandments, and is the riches and honour of Life*: all which vertues are comprehended solely in him, who can and will dis-

Pro 10.27  
14.27.15.  
23.22.4.  
Eccl.12.  
15.

penſe his graces to thoſe who humbly beg them of him, and is our only *Omni-potent Lord and Creatour*.

Sixthly, 'Tis ordinary for a *Citizen* to *truſt*, and he commonly loſeth much by it. I think there is no *Citizen*, nor ever was, can or could boaſt of his gettings by *all* he dealt withal. *Democritus* the Philoſopher promiſed to revive *Artaxerxes* his dead friend, upon condition, that the Inſcription of his Tomb might be the name of thirty men, who had lived to the twentieth year of their age without grief. They ſought thirty, but found none. I might promiſe the like impoſſibility, upon Condition that I might ſee the names of thirty *Citizens*, which have traded twenty, nay ten years, whoſe Books are without ſome Debts they never hope to be diſcharged. But what of that ! Why doſt thou wonder that good men are ſmitten to be confirm'd ? *when the way of the Lord is ſtrength. If thou faint in the days of adverſity, thy ſtrength is but ſmall, ſaith Solomon.* Our Saviour ſhewed his glory in Mount *Tabor* but to three, and thoſe his *Apoſtles* : But why was there no Centurion, no Publican, or not all the

Pro. 10. 29

24. 10.

*Apo-*

*stles* ? There was a world of people saw him on the *Croß*; and good reason for't, (saith one) *Prosperity scarce profits any.* The *Croß* and *affliction* doth many good; and therefore *Bonaventure* said, *he had rather go with Christ to Golgotha than to Tabor.* Shall a man be weary of his life, because it is accompanied with trouble and losses ? no, our Saviour (our Head) was crown'd with Thorns. Oh ! how ill do delicate Members agree with a Thorny head ! When *Marcus Aurelius* and others his Souldiers and Citizens of *Rome*, wore Garlands, to testifie publickly their joy; one of them a Christian wore his Crown on his arm, not head, (saying) *That it did not become a Christian to be crown'd in this life.* Patiently should that be born, which no strength can overcome, nor counsel avoid, whether body and mind be afflicted by it. A man can't be always on the gaining hand ; however, it declares a great deal of weakness and folly to vex, and fret, and debar himself of rest, when his very tears can't recal or recover the loss. We may amend our defects in dealing ; but to make them not to be any more, requires more than

Morta-

Mortality can produce. Actions *past* may admit a correction, not a nullity. Why then should loss separate a man from his heart? *He that bath himself* (saith a Wiseman) *bath all things*. Observe a little more what sense the Ancients had of crosses and Adversity. *Socrates* counsel'd to revenge a wrong, answer'd, *What if a Mastiff had bit me, or an Ass had kick'd me, would you have me to go to law with them?* *Mauritius* Emperour of the West, beholding his Children put to death before his eyes, when he saw his Wife also suffer, onely cried out, *Oh Lord, thou art just, and thy judgments are right*. *Eusebius* being wounded to death with a Stone thrown at him by an *Arrian* woman, was so far from storming and revenge, as he swore all his Friends not to punish her after his death. *Harpalus* being invited by *Astyages* King of *Media* to supper, where two of his Children were cook'd for him instead of Venison, without the least Marks of astonishment he beheld a spectacle, able to have drawn water and resentment from a heart less Rocky and Prudent.

I must acknowledge my *Citizens* patience

tience and fortitude of minde, to be  
 screw'd up to the height, when he is dri-  
 ven to the necessity of *breaking*, after he  
 has striven it may be to fetch *fire out of*  
*wood*, and to resist the *Decree of Divine*  
*Providence*; yet it is doubtful, whether  
 he hath not neglected some means, been  
 an *ill husband*, and spent too much time  
 and money in vain. Let him take my ad-  
 vice before my comfort; I would have  
 him, though he leave himself not worth a  
 groat, to pay every one his own: or if  
 he compounds to pay a part, neverthe-  
 less let him resolve to satisfie all to the  
 full, if his endeavours and Gods blessing  
 ever again enables him. This is his com-  
 fort, by suffering he shall conquer. The  
*Romans* overcame sitting still: his soul,  
 because his intentions are sincere, will be  
 void of it anxiety and repining; and by  
 how much he is more quiet, by so much  
 the stronger. Great aspersions lie on  
 his name, his spirits are dampt, and  
 almost stifled with grief. Let him apply  
*Socrates* and *Mauritius* their Medicine.  
 A Poor, yet the wisest of *Grecians*,  
 was slandered, and an unfortunate Em-  
 perour found comfort in the horrid A-  
 gonies of Cruelty. His blessings were  
 of

of the Lord, how then can he want, that by patience holds fast him that gave him all? who hath taken from him with *Job* to season him, and make him afterwards more thankfully to abound in plenty. What *Cain* said of his sins, *They are greater than can be forgiven*, no Christian may say of his losses, *Greater then can be restor'd*. 'Tis impious to imagine *Jobs* God not to retain his Omnipotency and Mercy for those who seek him with a pure and uncorrupt heart. Consider onely *Jobs* beginning and ending: Perhaps he never saw *Fortunes* double face before: *Providence* permits him to be try'd by *Adversity* for his experience and improvement of wisdom. Tribulation refines the understanding: We grow wise by blows. *Hannibal* deservedly boasted of himself: *Age, Prosperity and Adversity have so instructed me, that I had rather follow Reason than Fortune*. He had never attain'd this pitch of discernment, had not his declining *Fortunes* obliged him to surmount all difficulties by his conduct. My experience amounting not to above seven years, hath furnish'd me with examples in this *City*, of some who have sunk for all a good *Stock* and



and *Trade*, into nothing comparatively ; and of others whose small beginnings have risen to vast and incredible Estates. Whose advancement and their likely causes, is fit for thee to inquire into. *Socrates* thanked God for being born a man, not a woman ; a *Grecian*, not a *Barbarian* ; and for not being *unlearned*, esteeming the Gifts of Nature and Fortune to be contemptible, if not beautified with the Ornaments of the Minde. He was a wise King that would be pictur'd swimming, with this Motto : *I strive, I am not drowned*. And *Chabot* the Famous Admiral of *France* would be symboliz'd by a Ball, with this Inscription : *Being smitten, I rise higher*. But above all Examples take this : Our Saviour calling to *Saul*, laid, *Arise, and stand upon thy feet*. As if he had said (writes one) *I have cast thee down, to the intent that thou maist rise stronger*. And it was the voice of that great Apostle ; *When I am weakned, I then grow mighty*. This I speak to comfort his soul, and to help him forward in bettering his *Religion* even as his Estate. Men in Prosperity are seldom *Religious*. He therefore and onely he gets, by his *breaking*, who  
is

is more *humble, pitiful, mortified, given to prayer, and the like duties* : doing thus, if *Poor* without, he is *Rich* within ; He hath *that* within him, whereof he may rejoyce. Our Wealth and Gold is *Christ* ; come to him, and you shall abound with true riches. He now flings off his former careless way , and finds God before angry, now to be kinde : Nothing save his trespasses, could keep off Gods blessings ; now nothing but a continued serious repentance blots out sinning ; which repentance, I advise may not fall short, but reach out far as the blessings expected ; for that falls not on the entrance but *exit* of a spiritual grace ; he onely that endures to the end shall receive the Crown. Nothing can lay claim to the eternal benedictions of God, but perseverance, which is mans *Eternity*. If thou wouldst then extract spiritual from the loss of temporal blessings ; if thou wouldst by *Jacobs Ladder* climb from all that's Terrestrial and Earthy, which is its foot, to all that's Celestial and Heavenly, which is its top ; Remember upon that Ladder Angels were ascending and descending, but none standing still : therefore persist, and leave

not. *Solomon* tells thee, *The Lord will* Prov. 10. 8  
*not suffer the Righteous to famish; but he*  
*casteth away the substance of the wicked.*  
*The Righteous shall never be removed.* 10. 30.  
*Righteousness keepeth him that is upright* 13. 6.  
*in the way; and is better than great Re-*  
*venues.*

Seventhly, To conclude; if he would live in true delight, let him become a Son of the Church, and increase daily in piety towards his Creatour: it becomes him not to have his *Bible* in his House more for ornament than use. Let him study Divinity, yet so, *As the Priests lips may be said to preserve knowledge.* 'Tis the fault of these times, to make *that* their own and others *destruction*, which should be their *solace*, by mistaking *Schism* for true Religion. They would not run from Religion to Superstition, yet how they hurry to prophancs. Superstition and Schism are both bad; the one erects an absolute Tyranny over mens minds, the other gives way to all looseness. He was a wise Statist, that said, *He had rather have a man an A-* Papists call  
*theist than either, because he seldome* the true  
*disturbs States, and is alwaies very wary.* way Here-  
*But to our purpose: let his Religion* See, the  
*teach* Start-ups  
Formality.

teach him to have his soul still panting after Heaven, stealing up thither in the midst of business, as if he was ever conversing in a place, whence he looks for his *Saviour*. *It is better* (saith Solomon)

*Eccl. 7. 2. to go to the house of mourning, than to the house of feasting. The fear of the*

*Pro. 14. 26 Lord is strong confidence, and his Children shall have a place of refuge. To*

*Eccl. 12. 13 fear God and keep his Commandments is the whole duty of Man.* King Alfred is

recorded to have divided the day and night into three parts; eight hours he allotted to eat and sleep in, eight to business and recreation, and eight he dedicated to study, meditation and prayer. How happy should we all be, if we could form our life by such a Pattern! Certainly the repentance of most *Tradesmen* comes too late: For it's rare to see a Shopkeeper to break any hours of rest, to serve his God, or so much as to prize an hour in his Worship, before the dispatch of the most frivolous matters. Let the example of our Glorious King and Martyr *CHARLES* the First, quicken the deadness of my *Citizens* zeal. For our Pious Prince could seldom be turned from his constancy in prayers and meditations

ations, whereof his incomparable Books  
 give sufficient Testimony. What a shame  
 then is it in the highest degree, for a *Ci-  
 tizen* whose concerns are petty, trivial,  
 and of no moment, in comparison of a  
 Princes, to be outstript by one, who  
 lived in the midst of *Tumults, Disorders,  
 Conspiracies, and Disturbances*? Man is  
 made in the *Earth*, and of the *Earth*,  
 but not for it, and to it; but to *Heaven*  
 (saith one) *and for Heaven*. He, whom  
 no business should put out of our minds,  
 is in *Heaven*: *He is risen, he is not here*.  
 Look for him in the Church, you shall  
 have him there; look for him by invo-  
 cation, and a Conscionable diligence in  
 thy Calling, and the Holy Ghost will  
 shew him there; and when thou hast thus  
 found him, he will take thee up to *Hea-  
 ven* to reign there with him. *St. Chry-  
 sostome* and *St. Jerome* wonder at the  
*Eunuch* in the 8 of the *Acts*; He was a  
*Barbarian* distracted with many busi-  
 nesses; he read, and though he under-  
 stood not, yet he read, and that in the  
 way in the Chariot. If he was thus de-  
 voted in his journey, how would he  
 have been in quiet at home? If he a  
*Heathen* did thus much in the way, shall

F

not

not we *Christians* do more in our Shops? To minde the affair of our Soul, is the way to prevent distraction, and not to further it : as *Physicians* say of sorrow for sin ; *It hurts not the heart, as worldly sorrow doth* ; So I may say, *it is worldly care, not this, that troubles our peace.* I shall end with *Solomon* ; That *the labour of the Righteous man tendeth to life, the fruit of the Wicked to sin.*

PRO. 10. 16

### Of pleasing Others.

**I**T is written of *Alcibiades* the *Athenian*, that in what Country or Company soever he hapned to be, he could frame himself admirably to their different Customs and Humours. Wherefore *Behaviour* is much to be sought after, and to be prized by my *Citizen*. It must needs be distastful to any man coming into a Shop, to see a man stand as if he was drown'd in flegm and puddle ; having no other signe of motion or being awake, than that his eyes are open. The outward Carriage should promise what's within the man ; except Liberty,



they, *Courtesie* is more regarded of men than any other vertue. *Courtesie* is a true token of Nobility, and the certain mark of a Gentleman (saith a Wise man.) *Courtesie* (saith another) draweth the love of strangers, and good liking of our Country-men. It pays a great deal, yet is ne'r the poorer; it satisfies every man, yet lessens not the Stock: it is a good Character of a good nature; and it hath been observed, that few surly and churlish have risen to great Fortunes. These small ceremonies win larger commendations, because they are in continual use and note; whereas the occasion for shewing a great vertue, presents it self but seldome. To be clownish to others, obligates them to return *quid* for *quo*, and destroys that respect which amongst Civil, and persons of any breeding, is a quality of worth. It is a kinde of Majesty to be *Courteous* without Pride or affectation. Yet to make no difference in the use of it towards a Lord, or Ploughman, kissing their hands, and bowing as low to a Chambermaid as her Lady, is uncomely. It was well said of one, *The outward deportment covers and uncovers the minde*; which to some

should be more open, to others more hid. Let my *Citizen* then be Ceremonious, but without affectation, nor too often. He can't comprehend great matters, that breaks his minde too much on small observations. But there is an inward thing which, unless it be added to the exteriour, makes them all nothing. A Schoolmaster had in his place of Exercise a Glass, wherein he caus'd his Scholars to behold themselves. *If they were Handsome, he would tell them what pity it was, such goodly bodie's should be possesst with defective minds; If they were deform'd (he would tell them) they should make their bodie's more beautiful, with dressing their minds.*

If the behaviour and countenance be good, the ornament of the minde doubles the excellency: If mis-shapen, and ill parts and ingenuity will polish Natures roughness, and caule the greater admiration, performance and promise being at such a distance.

His minde must be stufft with sufficiency to produce pleasant Discourse, wherein he must not lavishly hinder his observation, and become tedious to him he deals with. *A word fitly spoken, is*

like Apples of Gold in pictures of Silver;  
 Prov. 25. 11. To speak all he can at  
 once (as if he were making his Will) is  
 not the most plausible and pleasing way;  
 the best to do it, is to know how to be  
 silent. *Even a Fool when he holdeth his* Pro. 17. 28  
*peace (saith Solomon) is counted wise,*  
*and he that shutteth his lips is esteemed a*  
*man of understanding.* When he speaks,  
 let it not be with vehemence. His words  
 should flow from his mouth, so that it  
 might be said of them, *They are not so*  
*much Words as Honey.* Pleasant words  
 (saith Solomon again) *are as a Honey-* Pro. 16. 24  
*comb, sweet to the Soul, and health to the*  
*bones.* I would have such words used in  
 his Commerce; for therein his Customer,  
 will commonly take more delight to  
 hear, than he to speak. All he speaks  
 must be true: however the Dress be,  
 Truth is constantly the same; it still re-  
 tains the same splendour; and if it meets  
 with a masculine, and not a whining  
 utterance, fitted to matter and circum-  
 stances, is praise-worthy: besides, it  
 gives more grace & lustre to the Speech,  
 than possibly it can borrow from it. *The*  
*tongue of the wise, useth knowledge a-*  
*right; but the mouth of Fools poureth out* Pro. 15. 2.  
*foolish-*

*foolishness.* Because most men are taken with smooth language, let words be discreetly chosen, and properly applied; for as Speech makes a man more excellent than a Beast, so Eloquence intitles him to a preference before other men: but to this must be added a grave natural action, wherein a man may behold the Visage, Hands, and Members of another to speak with his Mouth; and thus perswading the Customer to a *liking* of his Commodity, he must put on the same *Liking* himself; for by acting himself, that *Passion* he would stir up in others, he seldom misses of prevailing. Nevertheless, in as much as he is to deal with Persons of divers Dispositions, he must accommodate his discourse, as near as he can, to the humour of the Customer, as being his best Rhetorick. I must needs condemn the using of one Phrase or kinde of Speech to all men, the mistrusting of every ones Senses, with a *Deus* *you hear Sir,* and the *telling of all he will make but a word*, which are ordinary terms, but of no fineness or validity. he would tell his minde at once, I will him to do it, as being the Old and Best way. He that sold *Abraham* the Field

for burial, ask'd what he would, and had it. But the custome of our times is contrary, and what is usual is presumed to be just : however, I desire my *Citizen* to use the fewest words he can ; and it's possible, Time will reduce the manner of Bargaining to its first and best Rule.

I shall not tax the common Phrase of *what lack ye ?* it being great Policy, for a man in that form to intreat for his own necessities ; but the too much use of it sounds harsh. I would not have a mans throat worn like a high-way ; he should step a little out of the ordinary Road ; but taking heed of the other extream, he must not become a wilful maker of complements, and so a Tyrannous torment to his Customer, who will count him Impertinent, to finde him drown'd in such superfluous Ceremonies.

To his *Superiour* his words must carry much humility, to his *Equals* familiarity, set off notwithstanding with a *mean* state, as requiring their *notice*, and not contempt. *Do this now my Son* (saith Solomon) *when thou art come into the hand of thy Friend, humble thy self, and* Pro.6.3. *make sure of him.*

To his *Inferiours* he must be familiar

Pro. 29. 23 too, lest *Mans pride make him low*; yet observe a distance, lest he lose his esteem. *Esops Frogs*, after they had recovered their fright, insulted over what before they fear'd. So dreggish and low Natures, can't prize a thing acquaintance makes them bold with: It's undeniable, but a reserved familiarity, heightens reputation; and when Opinion shall universally favour a man, Reverence never fails attendance.

To conclude, my *Citizen* may deal pleasingly with all men: if he hath Ingenuity, *nay but a grain*, Time and Opportunity, it would advance his Credit to attain knowledge in Languages. For Learning, as it is accounted no burthen, raises its Pretenders in the eyes of all men, above what's meerly Wealthy: besides, it must needs contribute much to obtaining acquaintance, and purchasing of Friends, the very Fundamentals of *Trade*, increasing the possessors fame, as being Country-man to all *Europeans*; at least to more than one Kingdom contains. Pardon me if I reflect more severely on *Booksellers* than any other *Callings*. They have all the Utensils of Learning about them, *living by Learning*, though



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its *worth* runs more into their *Pockets*  
 than *Heads*. Just what value the *Indians*  
 set upon Gold, the supreamest Metal,  
 they do on Learning and knowledge,  
 which are *precious Jewels*. The *Indians*  
 slight as trash (because 'tis very easie to  
 come by,) the richest part of Earth, ex-  
 changing it for any trifles which have  
 no more of art in them than would con-  
 tent Children in *Christendom*, as Beads,  
 Knives, and other such like knick-nacks.  
*Booksellers* comparatively, live amidst  
 whatever is conducive towards polish-  
 ing the chief parts of Man; and yet how  
 few of them do (when Age should ex-  
 pose them more conspicuous and bright,  
 for their parts suck'd out of Profit) ex-  
 cel other Tradesmen? how few, I say  
 are there, *whose tongues are cloven*; but  
 exchanging their time and *Books* sooner  
 for *Ignorance* and *Money*, than imploy  
 some hours (whereof God knows they  
 have yearly a great many to spare) in  
 improving their understandings, whe-  
 ther in Languages, History or Divinity:  
 which last two, might be by them in a  
 large measure acquir'd, and that in  
 prosecuting the attainable necessary and  
 most useful Tongues. Without diligent  
 reading

reading and observation, Syllables are not to be distinctly fixed in the memory, and so can't be either true spoken or written. Whereas the advantages resulting of Reading, are Matter for discourse or imitation, exactness for expression, by mouth, or pen: and above all, to *kill two Birds with one Stone*, when in surmounting the difficulties of any Language (whether in the Grammatical part, or a general comprehension of its fulness, that without a Dictionary an Author may be perused, besides his skill in Phrase, words and rules) my *Citizen* may collect piece by piece, enough to make a compleat armour to defend himself against the strokes of *fear, fancy, ignorance* and *presumption*. History as a Head-piece will keep his *fancy* from danger, strengthen his judgment by example, withhold him from assenting to vulgar and irrational Stories, and arm him against the various changes of Time, the infinite casualties, and dayly actions hapning in the World, which distract and disturb the too prompt Nature of us *English*. Wherefore a small inspection into History affords Passages and Persons enow to compare with the like of his days.

are days. It is meer ignorance, and want  
 of consulting Books, makes the greatest  
 part of mankind, to be so deservedly  
 rebuked by *Solomon*, with a *Say not*  
*thou, What is the cause that the former*  
*days were better than these? for thou*  
*dost not enquire wisely concerning this,*  
*Eccles. 7. 10.* Divinity (which may be  
 pick'd out of such works, learned and  
 pious men, nay, the general part of man-  
 kinde have a great kindness for, and ap-  
 prove of, and which a Bookseller can't  
 miss, or fail of knowing;) This Divinity  
 (especially the Bible, which is the Buck-  
 ler) assures him in the Faith of his most  
 zealous and godly Forefathers, makes  
 him to cling to the unerring Principles  
 of the *Catholick* and *Apostolick Church*;  
 nay, his constant and light viewing of  
 the most famous Pieces, whereof choice  
 can't be wanting to him, instils by de-  
 grees into him arguments strong enough  
 to repel those mighty shifts, his enemies  
 in Religion may set afoot to supplant  
 him. Arising in this manner in course  
 of time to some perfection, he is capaci-  
 tated for Magistracy; or what ere his  
 sufficiency shall cause to be laid on him.  
 Wisdom thus built, and on these foun-  
 dations

dations of throughly considering the  
 World and its Opinions, *This is better*  
*Eccl. 9. 18. than weapons of War; This Wisdom is a*  
*Eccl. 7. 12. defence, and giveth life to them that*  
*have it.*

### Of Self-Profit.

**E**Very man (saith Socrates) is a worker of his own Fortune, fashioning it as he pleases. Yet it can't be denied, but outward accidents conduce much: as death of others, occasion fitting vertues; but most commonly the folly and fall of one man, is the Fortune of another: no man prospers so suddenly as by anothers errors & unhappiness; therefore it was imprudently done by *Damades* to condemn an *Athenian* for selling necessities belonging to burials; saying, *his great profit came not save by the death of many*: for what man almost getteth, but by the loss of others? Was not *Rome* raised on the ruine of her Neighbour-Cities? did *Cæsar* assume to himself the dignity of Emperour, till he had overthrown

thrown, or rather destroy'd *Pompey*? Have not the *Turks* expell'd and rooted Christianity out of the chiefeſt places they have in poſſeſſion? Have not the *Dutch* attained almoſt an invincible ſtrength, onely by fraud, induſtry, and over-reaching all (if they could) that ever they traffick'd with? do not abundance thrive, through the licentiousneſs of Youth? the Husbandman by dearth of Corn? Carpenters, Bricklayers and Glaſiers, by the decay and deſire of building Houſes? the Lawyers by contentions? the Phyſicians by others Diſtempers? Yet this is not contrary to the general Policy and order of Nature; for the Learned hold, *That the production and augmentation of one thing, is the alteration and corruption of another.* God takes from one, and gives to another: but let no man deſire it; for the Commandment is, *Thou ſhalt not covet*: there are then, and muſt be external cauſes of a mans Fortune. *Ptolomy*, of a Common Souldier, was choſen King of Egypt; *Telophanes* Chariot-maker, King of *Lydia*; *Darius* (*Cyrus* his Quiver-bearer) King of *Persia*; *Agathocles*, of a Potters Son, King of *Sicily*; and *Tamber-*

*berlan* of a Shepherd became King of the *Tartars*. In which we cannot but with admiration, contemplate the omnipotency of God Almighty, who without respect of persons, *Pulleth down*, and *setteth up*, that his most holy and great Name may be exalted (with confusion of face) through the whole Earth.

But there is some hidden vertue, which must bear a great stroak. *He that ob-*  
 Eccl, 11. 4. *serveth the winde* (saith *Solomon*) *shall not sow*; and *he that regardeth the Clouds shall not reap*: Whereupon comments another; *A Wiseman will make more opportunities than he finds*.

*Quest.* Is the main thing then that promotes a man, and enlargeth his Fortunes within or without him?

*Answ.* First, *Titus Livius* tells us, *Cato Senior* was so well accomplish'd in body and minde, that in what place soever he had been born, he could have raised the structure of his own preferment. *Rodolphus* Emperour of *Germany*, otherwise of base Parentage, for his Vertues sake was chosen to that Dignity. The Scripture testifies of many who were advanc'd from low degree. These are then open vertues which beget praise,



but hidden ones which bring forth preferment.

Secondly, For that which is without a man (instead of Providence, let me call it Divine Providence) it can make him fortunate who is not wise; and if wise, miserable. *Alcibiades* the *Athenian* was highly beloved of his Country-men, meerly because Nature shew'd so much perfection in him, who nevertheless for the greatest part of his life was of a Luxurious and debauched disposition. But *Socrates*, the wisest of Heathens, (who hath been so often, already, and deservedly mentioned,) for all he had been so useful and beneficial to the aforesaid *Athenians*, was through envy accused, and by those who had received so much good at his hands, condemn'd to death. Examples clear enough to behold therein the blindness of Chance. Sometimes simple Men bring to pass happily, matters both Public and Private, whilst the best Counsellors have the worst issues. *There are* (saith *Solomon*) *many devices in mans heart; but the Councel of the Lord shall stand.* The same Councel succeeds, prosperously to some, unhappily to others.

Pro. 19. 21

Many

Kings 3.

Many things alike in the Case and to the man, that yesterday hapned luckily, to day, fall out cross and unfortunate; so that mans sufficiency and ability is not always to be judg'd by Event. The Lord gave *Solomon* Wisdom above all the Men of the Earth; yet how did he swerve and go astray, before he died! wherein may be seen the pravity of Mans Nature; and how vain it is to trust to Mortal Wisdom. How did *Haman's* counsel to destroy the *Jews*, light with heavy vengeance on his own head! One wondring why *ill success* should follow the *mature deliberation* of wise men, was answered thus; *Every man Proposes, but God Disposes.* *Timothew* in the account he gave the *Athenians* of his warlike actions, often interlaced his speech, with this saying, *And in this Fortune had no part*: but it was noted of him, that he never prospered afterwards. *Divine Providence* must have its due; there is no rising without it. *There is no Power but of God.* *Saul* from amongst the lowest of the People was anointed the first King of Israel; but sinning, he was rejected of God, and died presently after the *Philistins* had put him and his Army

Rom. 13. 1

Samuel.

Army to flight. Now joyning all together, *Diligence with the blessing of the Lord*, crowns the expectation of Man. *The blessing of the Lord* (saith Solomon) *maketh rich, and he addeth no sorrow with it.* Whereby it is evident, that Industry not accompanied with Providence, is but *Digging up of Evil.* Wisdom's advice then is (if any dependance) to fix and attribute it on, and to him, who of a Shepherd, and the youngest Son of Jesse, raised David to a Throne; who thankfully acknowledg'd it, and thereby hath left a pattern of gratitude to be imitated by all who have a true sense of their own inabilities and weakness.

It was the plot of Joseph's Religion, to preserve himself honest, that he might remain Fortunate: Therefore the first profitable thing I advise my Citizen to put in practice, is to be constantly and sincerely Religious; so he may expect the fruitful influences of him he puts his trust in.

If a man should at every weeks end consider how he hath spent it; how many hours might he reckon up, to have been lavish'd and idly thrown away,

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besides

besides eating and drinking? How many needless *Items* would he finde given to sleep? *Item*, seven nights: *Item*, so many many afternoons, besides half hours and quarters at accustomed times. Had those men, whose Wealth hath made them admired, kept *eight-a-clock-hours*, Fame had never had them on Record: as indeed *slug-abeds*, are seldome mentioned but with disparagement. *The Soul of*

Pro. 13.4. *the Sluggard (saith Solomon) desireth, and hath nothing; but the Soul of the dili-*

Pro. 22.29 *gent man maketh fat. Seest thou a man diligent in his business (saith the same) he shall stand before Kings. Adam in the state of Innocency must dress the Garden; and after it was denounced against him, In the sweat of thy Brows shalt thou eat thy Bread. So the indisputable Precept is Labour.*

John 6.27 *Labour not (saith our Saviour) for the meat which perisheth; but for that which endureth everlastingly. Should we hear onely of Labour, and not of Everlasting life, we should be discouraged: should we hear of Labour, and not of Profit, we could have little comfort in employment. But shall we think Providence hath nimble feet, if ours be slow?*

Shall

shall we eat, and not work? shall we think with the *Lillies* (which neither spin nor labour) *our cloaths will grow upon us*? No, let him that looks for profit, take the pains. *Selymus* the first, Emperour of the *Turks*, thought Victories unfinished, if gotten in the Masters absence. Just as in Military, so it is in Civil affairs; and that man may blush for shame, who puts off his business to his servants, doing nothing himself, save by thoughts and verbal directions.

*Julian* the Emperour was ashamed any man should see him spit or sweat; because he thought continual labour should have concocted and dried up all such superfluities:

*Cesar* of his own accord exempting an Ancient man of ninety years from service, the man having been accustomed to exercise and labour, and was very lusty at that time; supposing it a kind of disgrace to be deem'd feeble, and fearing *both* would shorten his days; he counterfeited himself sick; and keeping his bed; his friends never left lamenting over their fained drooping kinsman, till *Cesar* to satisfy their importunities, and to hearten the old man, caused him again to be inrolled one of his Souldiers.

Eccl. 10. 18

Thus see how Heathens detested *Idleness*; and shall we, whom Christianity obliges to be diligent and watchful, sit still? *Labour* (saith *Cicero*) is a burden that man undergoeth with pleasure. As *brightness* (saith *Thales*) is to *rustiness*, so exercise excelleth *idleness*. By much *slothfulness* the building decayeth; and through *idleness* of the hands, the house droppeth through.

I alledge not this against a mans employing others in his affairs, when their burthen is too heavy for him. But I would have a Master *Do*, as well as *Direct*; for nothing doth more diminish his respect, than to let his servant be sole Master of his Trade, while himself is but Master to a Servant: and in the meanwhile indulging an idle disposition, he renders himself less honourable than his Man. He must Labour, but so forecast his business, as to avoid what is too *Sollicitous*, or *Untimely*.

For the First; *Hast* makes a bad speed, and *Force* gives all things ill. The *Lions* roar, yet they suffer hunger; while the *Sheep* have a *Shepherd* to provide for them: a too sharp intention hinders the wise conduct of business. He that's  
or hasty



hasty stumbles, and is staid, *Nolens, Volens*. To hurry, is to be intangled; whence it happens, hast proves slow. An over-ardent way in dealing, is never without many indiscreet actions and wrongs. Even in Play, he that games passionately, spoils his judgment; and the more he troubles himself, he loses. He that walks moderately is always with himself, and directeth his Concerns with the best advantage: Therefore (saith a Wise Englishman,) *Let's stay a while, that we may end the sooner*. The deliberate is always ready for a new change; his *Fair* and *softly*, goes *quick* and *far*. *Consideration* (saith *Solon*) is *enemy to all untimely attempts*. Consideration is the root of all noble things; for by her, we do attain to the end of all our hopes. I would have my *Citizen* diligent, but not passionate. They are wofully mistaken, who fancy business can never be performed well, without clamour and noyse. The *Prudent man* (saith *Solomon*) *foreseeth* Pro. 23.3. *the evil, and hideth himself; but the simple pass on, and are punish'd.*

For the second, or *Unseasonableness*: there is a time to eat, a time to drink, to sleep, and to sport, as well as labour.

*Labour* may be reckoned at Meat, which  
 out of time hurteth, not nourishes:  
 What's made to chear mans heart, if un-  
 duly taken in, perissheth the body. It  
 was the famous saying of *Anacharsis* the  
*Scythian* Philosopher; *Rule lust, Temper*  
*the tongue, and Bridle the belly.* *Augu-*  
*stus Caesar's* manner was to sit down,  
 when those who dined with him had half  
 done, and to rise up the first. Next, we  
 must not by Labour, commit *Sacrilege*;  
 we must not intrench on the *Sabbath*, and  
 make our Souls Feasts moveables. *Gods*  
*time is measur'd out by Inches, ours by*  
*Ells*: since he hath so little allotted him,  
 let us not grudge, and abridge it. Be  
 astonished and reformed at the Judg-  
 ments, which have fallen so heavy on  
 those (in the memory of man) who  
 slighted the *seventh day*, and made no  
 conscience to act according to their  
 wicked and diabolical opinions. How  
 many have been drowned, ventring to  
 swim, when they should be at Church  
 wherein the secular Officers of the  
 Church have been always to blame, for  
 minding no more to scour those places,  
 which all Summer long are so notorious  
 for the multitudes of Youth, who gather  
 there,

there, and meet their deaths untimely and deservedly, for trespassing and mis-employing their time, contrary to the *Word*, and Laws of the Land, in the ignorance of their Fathers, Friends and Masters; nay, which is worse, thereby bring upon the Church scandal of carelessness and remissness in Discipline; who can find more remedy these omissions of Parish-Officers, than hinder that some Houses be not broken up, sometimes by the negligence of Constables. How many have had their Legs broken; nay, have sunk irrecoverably through Ice, in playing at Foot-ball on the *Sacred day*. How many for travelling, working, and acting unlawful and unholy things, have past the edge of Gods remarkable sword of vengeance! Wherefore my *Citizen*, if he intends to escape the Title, (which hath damnation at the end of it, if it provokes not the immediate and exemplary justice of the Almighty, and the assured, though slow punishment of a *Sabbath-breaker*,) he must bend his carnal and sinful inclinations, and make them obey the voice of the Lord his God, *in keeping holy the sacred day of rest.* To fix the more reverence of a Deity

in him, behold here some memorable and most dreadful Examples on such whom the Ancients abhor'd for their irreligion; for none will tread in such paths, who have any fear of a God before their eyes; as *Socrates* (though a Heathen) after an unintermitted twenty four hours study, concluded there was and is an *Only Almighty one*. Undoubtedly Satan without his permission could not have declar'd himself (by the means of Oracles) so wonderfully to the superstitious Heathens; and a Divine right, though Hellish, hath shew'd it self marvellously and direfully, to the incroachers thereon.

*Xerxes* that potent King of *Persia*, sent four thousand men to destroy *Apollo's* Temple at *Delphos*, who were intirely blotted out with rain, lightning and thunder. *Brennus* Captain of a Host of supernumerous and barbarous *Gauls*, intended to despoil the same Temple: But his Army being dispersed, more through a hidden terror that posselt them, than any visible force, he with a dagger ended his own life. There is greater reason to look for Judgments to light on our contempt and obstinacy

in

in robbing God of the glory we should pay him in his Church (being created for the same purpose, and it being the least we ought or can do,) than the Ancients had, for committing sacrilege in robbing their Temples of their riches, and destroying them. Besides (if we depend any thing on Providence) how dare we to wait for Gods blessing on *our day*, if we neglect to serve him on *his'n*? Nay, if we would prosper on *week-days*, let us pray on them. He, and none but he, who consecrates the Prime of the morning, may stedfastly hope increase and fruits of his industry. The *Jews* being returned from Captivity, were wont to spend one fourth o'th' day in *Neh. 9.* reading the Law, and another fourth part in confessing their sins and in prayer; And shall not we, whose mercies are infinitely beyond theirs, shew our selves thankful, for having been freed from the slavery of *Romish* Ignorance and Superstition, from the ravenous jaws of a Needy, Mercenary, Factious, Rebellious, and Bloody rabble of Incendiaries, who, had not he been gracious in the *Restoration* of King and Church, would by this time have rooted us up, and reduced

ced us to a condition pitiful, impotent,  
 and fit to be made tributary to the next  
 Invader; from the Raging and dismal  
 gripes of a Pestilence, an utter desola-  
 tion by Fire; and lastly, from a ruine  
 (had we our deserts) which our *Sea-En-*  
*emies* had inevitably brought on us;  
 had not the Almighty's Mercy stood be-  
 tween us and his Justice? shall not we,  
 I say, *for all these benefits receiv'd at his*  
*hands*, spare one hour (and that scanty  
 of imployment) in which we should ex-  
 press a sense of his *Goodness*, and our *un-*  
*profitableness*? We might with some rea-  
 son plead for a respite, if with continual  
 prayer, *our knees*, like those of *Jacobus*  
*Minor*, the Son of *Joseph*, our *Saviour's*  
 brother, *were become* (with kneeling)  
*hard as a Camels hoof*. But our won-  
 tedness in it is so slender, as most seem  
 to be readier (and would sooner embrace  
 it) to wear out their stockings in drink-  
 ing of Healths, than in *Devotion*. The  
*Publick* (and in many places *daily*)  
*Prayers* of our Church should towards  
 men upright and really Pious, have al-  
 lurement enough (besides their obliga-  
 tion) to inflame any ones coldness and  
 to stir up the most drowzy and worldly



to seek assistance from a Power of such immensity and grace.

O times, O manners! What a Change is here? In King Edward's time, when our Land was newly clear'd from that fog of Egypt, Romish Blindness; with what joy, readiness, and thanksgiving did the people come to hear the Liturgy in their own tongue? But nothing is so great and admirable in the beginning, whose worth and wonder is not lessened by little and little. Now men come to it (nay on Sundays) as if Preaching were against Prayers, and by their consent, we should have more Pillars than Proselytes.

It is well, that it is said, *Where two* Mat. 18. 20 *or three are gathered together in my name, there am I in the midst of them.* Had the Promise been tyed to a greater number, those few which meet in some Places might doubt of success. No question but our Times might flourish equally with former, if our Temples were filled with Praying unanimously with one minde and soul, as they have been. O the transcendent sweetness of Litanies (which are used in allusion to the 8 & 17 of Joel, *Let the Priests and the Ministers of the Lord weep before the* Porch

*Porch and the Altar, and let them say, Spare thy People) where many hands and hearts are lifted up; hands in purity, hearts in Piety; hands in good Works, hearts in good thoughts. Who is able to conceive the unspeakable value of Publick Services? of these Sacred and Heavenly Evaporations? they are more than the breath of Spices; they are none other than Emissions of Paradise? When the Organs (used in his Majesties Chapel, and in most Colledges and Cathedrals of his Dominions) are blown; When the Voices are heard, and the whole Quire of Religious men do fill the Air with loud cries and vocal Symphonies of devout and pathological invocations; Then do the Spices flow, the Odours are burnt, and the smoke of our Incense goes up before the Lord, from the Angels hand. To labour when our Prayers might ascend, and have the easier admittance; such a time is preposterous.*

Thus my *Citizen* considering what's past, and squaring his Actions by the foregoing Rules, will finde profit on't, and undisturbedly fill his bags. *The way*  
 Pro. 10. 20 *of the Lord (saith Solomon) is strength*

to the Upright ; but destruction shall be to the workers of iniquity. After these instances, can you imagine, that *scantling* of time *Morning-Prayer* takes up, to lessen your gain, and thwart your in-  
 deavours ? when to lie abed till nine or ten a clock, or to spend four or five hours in a *Mornings draught*, is pocketed up contentedly, and counted no retard-  
 ment to your business ? If my *Citizen* be guilty of this *Sloth*, and *Companionship*, he errs extreamly, and utterly, nay, openly disowns any necessity of returning thanks to him he is indebted to for all he's worth. He is far from consenting with *David*, when he sings, *My voice* Psal. 5. 3.  
*shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and look up.* He is very un-  
 grateful, for his *health, preservation and prosperity*, and manifests too presump-  
 tuously to carry in his hand an *exem-  
 ption* from all manner of Misery. As *Ser-  
 vins Tullius* the Roman boasted, that the  
*Goddeß Fortune* lay with him every  
 night ; and therefore was in subjection  
 to him. Our *Citizen* (if as aforesaid  
 inclin'd) does intimate by his Actions,  
*Providence* to have no more power over  
 him,

him, than *Fortune* had over *Tullius*; but if he is more inwardly touch'd, he will concur with *David*, by performing what the Royal Prophet testifies of himself; But

Psal. 58. 16 *I will sing of thy power; I will sing of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.* He may by such an unfeigned, submissive, and constant exercise, assume the confidence and assured hope of the *Man* after *Gods* own heart, when

P. Psal. 30. 6. he said, *And in my prosperity I shall never be moved.* To keep to my Method, and to quicken your zeal, observe what Antiquity relates of our Forefathers Devotion. *St. Chrysostom* gives the Character of most *Christian* and *Godly* Prince to *Arcadius* Emperour of the *East*, who was for his *Piety* and *Sobriety* highly belov'd of his Subjects: *God* (saith a certain Historian) made *Narsetes* (General under the Emperour *Justinian*) victorious by Sea and Land, more for his zealous prayers, than Force and Valour; Who never began Fight, went to Council, or mounted on Horsback, before he went to the Temple and served *God*. *Tyberius* Emperour of *Rome*, the second of that name, and a most holy, vertuous,

just,

just, and merciful Prince, being driven to a blessed necessity; as he walked in the midst of his Palace, he saw at his feet a Marble-stone, which was in the form of a Cross; and because he thought it not Religious to spurn it with his feet, he caused it to be taken up; under which was found another, and so a third of the same shape: which last, when removed, had hid under it two Millions of Duckets; for which he praised the bounty of his God. This last hath efficacy and encouragement in abundance to enliven the lumpishness of any, who hath not abjur'd Christianity.

It's related of the birds of Normay, that they fly faster than the fowls of any other Country: By an instinct of Nature they know the days in that Climate to be very short, as not above three hours long; and therefore they wing it the speedier. My Citizen must learn of these Birds the shortness of his life, and to be the more industrious. He must apply all diligence and assiduity in the pursuit of Wealth; *Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor wisdom, nor knowledge in the Grave, whither thou goest.* Pro. 9. 10.

Pro. 12. 24 goest. *The hand of the Diligent (saith the same) shall bear rule; but the slothful shall be under tribute. The Monyed man is the Mighty man. Honour, Liberty, and Royalty attend on Riches; Logick faileth, and Rhetorick fainteth, when Gold pleads the Cause. Orpheus his Harp, Amphion's Musick, Virgil's Muse, and Tully's Tongue, are silent; yea, Thundring Demosthenes will complain of the Squinzy, if Money forbid him to play the Oratour. They onely despise Riches, which despair of them: Like the Fox in the Fable, cursing the grapes he could not reach. Nevertheless Riches are not the chiefeest good; and therefore wicked men enjoy them. But as they are not Evil in themselves, it may become a good man to labour for them.*

Pro. 22. 2. *The Poor and Rich meet together (saith Solomon) and the Lord is the maker of them both. The Holy Ghost hath plac'd poor Lazarus in the bosome of Rich Abraham, to shew that Rich and Poor, if they be indeniz'd the Kingdome of Grace, have an equal interest in that of Glory.*

Secondly, If outward blessings might be monopoliz'd to the wicked, the godly being



being encompassed with flesh and blood; would think basely of Religion, of the Worship and Service of God; *Therefore endeavour to obtain them.*

Thirdly, Riches are expedient, for illustrating the vertues of Charity, Almsgiving, and the like: *they are a good by which thou maist do good.*

Fourthly, Men are not so apt to take exact notice of those spiritual blessings wherewith the *Elect* are inwardly adorned (so God loses some of his glory) unless Temporal blessings be added to them; *therefore labour for them.*

Lastly, Let the consideration of that great *Senator*, the Lord Mayor's Dignity, with his *Brethren*, the *Right Worshipful Court of Aldermen*, shew what in time a man may come to, if he tends his Affairs with that *foresight, Prudence, Diligence,* and incessant *care*, which are able to rank him among the *truly Rich*; and at length, to *advance* him to the highest degree of that *honour* a *Citizen* ought to enable himself for, both in *Minde* and *Purse*.

H

Senators

Senators ought to be Rich, for these  
REASONS.

**F**irst, It is a Pledge of their care of the Commonwealth: it is likely he that hath done well for himself, is the better instructed how to advance the Publick good, if put to it.

Secondly, Wealth being gotten, they may the more intently regard Publick Affairs, having enough to maintain Servants for performance of Domestic.

Thirdly, in Ruling there must be Power and Command: for if a Governour be needy, it is to be feared, lest sad experience proves the old Proverb to be too true; *That a poor Magistrate is a great plague*; and that *weakness and impuissance* begets contempt to the hindrance of justice. *The Rich ruleth over the Poor (saith Solomon.)* Wherefore let the Honour any man may be called to move him to get Riches. It belongeth to a Governour (saith a great Polititian) to be learned (my Citizen may under-

stand it in the words *Well Read* ) the better to know himself, and what he undertakes.

*Robert Fabian* was Sheriff in the 9 of *Henry* the 7. and was Knighted by him, for his Merits; but is famous especially for a Chronicle he made to the Honour of the City. Wise to designe how to perform, and *Discreet* to watch and lay hold on opportunity.

*Sir John Allen* Mercer, and Mayor of *London*, in the 27 of King *Henry* the 8. was sworn of the Privy Council to him; being indeed a man Eminent for his Wisdome and Charity, *Resolute* in the action of *Justice*, without fear or corruption; but above all, to excel others as much in *Vertue* as *Power*.

*Matthew Philips* Goldsmith, was Mayor in the 3 year of *Edward* the 4. and was by the said King, for his faithful Service, and Administration of Justice, made Knight of the Bath. When the Righteous are in Authority the people re-<sup>Pro. 29. 2.</sup>joyce; but when the Wicked beareth rule, the people mourn.

Anno Dom. 1190. *Henry Fitz-Allen* Goldsmith, was made the first Lord Mayor of *London*, and held it twenty four years together.

*Anno Dom. 1380.* In the raig<sup>n</sup> of King *Richard* the Second, *William Walworth* Lord Mayor, for his courage in cutting off the Head of *Watt Tyler*, who in a tumultuous manner had rebelled against the King, and pitched his Camp in *Smithfield*, with his Rout of Rascals, defying Allegiance, and braving Sovereignty to the teeth; the said *William* for his Valour in beheading the said *Tyler*, in the sight of his Rabble, was Knighted.

But excellent Policy hath now so ordered it, that every year shall have a new Mayor. *Let the chiefeſt Magiſtrate* (ſaith a famous Machiavilian) *be perpetual; the leſſer yearly, ſtill removing.* And the *Turks* own this Maxim, as uſeful in many of their Governments.

Besides other Reasons, this is none of the least: It encourageth every man to take pains, when his Merits may be so Crowned. But Ambition must be avoided. There is a two-fold way to Honour; Direct, when God calls; Indirect, when Man seeks it without his Warrant. My *Citizen* must minde the way, and not meerly the end. Let him not run for Honours, but expect them; not as one

that hunts after, but deserves them. The conditions of Honour are such (saith a Wise man) that she enquireth for him she never saw, runneth after him that flies from her, honours him that esteems her not, gives to him requires not, and trusteth him she knoweth not. He that followeth after righteousness, findeth life, Pro. 24. 21  
righteousness and honour.

The World at present differs much from Alexander the Great's humour, who commanded both Grecians and Barbarians should no more be disguised by their garments; but that all vertuous and men of fortitude should be counted Grecians; and all vicious, and ill addicted, Barbarians. Quite contrary now, a man bears not the mark of his desert about him. Vertuous men are not now so honoured, that they may by Triumphs imprint their actions deeply in mens Memories; nor is there such an equalness in States, that all mens actions should be seen with the same judgment: and indeed 'twere pity it should be so now; for Pride would ruine all in a moment. Marcellus the Romane dedicated two Temples; one to Vertue, the other to Honour; and contrived them in such

manner, that none could enter into that of *Honour*, save through that of *Vertue*. My *Citizen* if he would be honoured, must be vertuously Rich. It was worthily answered by *Maximilian* the *German* Emperour, to one who desired his Letters-Patents to ennoble him : *I am able* (said he) *to make thee rich, but Vertue must make thee Noble*. Having cleared my Point concerning the necessity of striving to be Rich, I now proceed.

As I would have my *Citizen* labour, I mean it not incessantly : there is difference between providing for himself and family, and doing nothing else. The business of his *Soul*, and the refreshing of his *Body*, must be look'd into; besides the interest the *Publick* hath in his time.

The labours of less than the World's third part maintain the whole. How many then live *Idly* ? Almost all Women, which are half the number ; or if Women be employed in their stead, Men throw away their time. Put to, all that are inclos'd in the pale of Gentility and Estate ; and lastly, adde the great number of Beggars, and you will compute few Labourers ; and of those, few well employ'd.



employ'd. If then less than the Worlds third part maintains the whole, less than the third part of my *Citizens* time one day with another will suffice for him; unless his *Private* concerns be extraordinary, and he be forc'd to attend *Publick* ones.

But before I treat of his industrious gettings, let me touch a little on his spendings. First, I would have him think it more honourable to stoop to petty savings, than to base gain. Lusty spenders, and dainty feeders, so they have it, care not by what means. He must not close and practically adhere to *Catigula*, that profuse Emperours opinion, who professed all kinde of thrift to be durtiness of Nature. *It is better* (saith *Bias*, one of the seven Sages) *to be hated for having much, than to be pitied for spending all.* Let him imitate *Francis*, that frugal King of *France*, who thought it no discredit to tye a knot in a broken point, and wear it again.

Secondly, He must not haunt *Taverns* too much; which is the Epidemical fault of the *City*. I know it is not company, but the want of discretion in the choice and use of it, that overthrows a man:

besides *needless expences*, how can that man be fit for business, who makes his body a continual quagmire? *Wine* (saith Solomon) *is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.* In another place: *Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds? who hath redness of eyes? They that tarry long at wine.* In another hear and obey. *Look not upon wine when it is red, when it giveth its colour; At last it biteth like a Serpent, and stingeth like an Adder: Thine eyes shall behold strange women, and thy heart shall utter perverse things.* Now if thou pretendest to reason, which distinguishes thee from a Beast, hearken to the Antients, how they reprove drunkenness and excess. *Wine* (saith Aristotle) *distempereth the wit, weakneth the feet, and overpowreth the vital spirits.* *Drunkenness* (saith Plato) *and intemperance, is a root proper to every disease.* Origen (one of the Primitive Fathers) saith, *it makes a man a Beast, a strong man weak, a wise man a fool.* One Calisthenes a Heathen, hapning to be at one of Alexander's Feasts, and often urged

Pro. 20.1.

Pro. 23.  
29, 30.Pro. 23.  
31, 32, 33.

to drink as others did, answered, *he would not; for (saith he) who drinketh to Alexander, had need of a Physician.* Lastly, behold some sad consequences of taking in liquor too freely, and then be excessive if thou darest. *Aruntius* a *Romane*, being drunk deflowred his own Daughter *Medullina*; for which she immediately kill'd him. *Alexander* that mighty Conquerour, in his drink oftentimes committed such tragical deeds, as engaged some of his Servants to plot the shortning of his days by poyson, lest he should, if he lived longer, in his raging fits destroy them all. Nevertheless if thou canst not abstain fellowship, then drink as in the Primitive times, concluding God is to be remembered both in Night and Day.

Thirdly, Next, what shall I say of superfluous Diet. *The belly* (saith *Crates* the Philosopher) *is an unthankful beast, never requiting the pleasure done, but craveth continually more than it needeth.* I'm sure he that said, *In my Country the belly is the God*, if now living, his words would be found too true. What infinite sums of money are sacrificed to it, in procuring the Earth, the Air, and the Sea,

Sea, to centre at one Table, making Table-Cloths like *St. Peter's* sheet, including creatures clean and unclean ? How many are there to be found that imitate *Muleasses* King of *Tunis*, who spent a hundred Crowns on the dressing of a Peacock ? Certainly many of our *Modern Gluttons* shew too well by their Acates and costly dainties, that their wills and inclinations are not far behind him. We are sick of those things where-with we live. The most wholesome food, the least Cookery : Diseases spring from corruptions and riotous eating. What profit either to Body, Purse or Soul can it be ; nay, what pleasure, with *Geta* the *Romane* Emperous, to swill and cram for three days and nights together ? If your power could bring together, like *Sergius Galba*, that monstrous Emperour, seven thousand Fowls at one Meal, in twenty four hours ; how much lustier, healthfuller, and brisker would you be, than he who hath dined or supped on one poor single Dish ? My *Citizen* is much mistaken, if he holds that most strength is drawn out of the daintiest and most luxurious fare. *Socrates* our worthy Tutor, inviting once certain of his

his Friends to a Feast, was reproved for his slender provision. *If they be vertuous (saith he) it is enough; if not, there is too much.* If our Forefathers were alive now, they could hardly tell the names of our needless variety of Dishes, without the help of a *Kitching-Dictionary*. They would wonder Art should keep School in the Kitching, and that our Palats should be so ingenious. The Ancients have in their words and deeds scourged this vice to the purpose; and if my *Citizen* means to attain any thing above the reach of his mouth, he must set himself to trace the steps of those, *History* makes famous for their abstinence. King *Cyrus*, being asked by *Artabanus* (when he lay once in the Camp) what he would have for Supper? *Bread*, answered he; *for I hope we shall finde some Fountain to furnish us with Drink.* Therefore let my *Citizen* learn to be temperate. *Gorgias* the Philosopher, being demanded how he arrived to the number of a hundred and eight years, answered; *By never eating or drinking any thing for pleasure.*

Finally, if nothing but the consideration of danger, can prevail with him to abstain;

abstain ; it can't chuse but afríght, and make his blood recoil, to know, that *Septimus Severus*, and *Jovianus*, two Famous Emperours, in their height of Cups and Plates, surrendred their lives. *Lacydes* a Philosopher, through excess expired ignominiously. *Valentinianus* an Emperour suddenly dyed of a Surfeit. Pardon me for telling him flat and plain, though a little immethodically; if his tendency to such exorbitances be not bounded, though his days partly through a strong constitution may be prolonged, ( and that happens but seldom to the Experimenters ) yet I dare be so bold as to stick on him the true and woful jest of *Diogenes*, who hearing the House of a Prodigal was to be sold; *I knew* ( said he ) *very well, that a house so full of meat and drink, would vomit out its Master.*

Fourthly, Needleless Expences in Apparel must be examined. *He that wasteth his wealth to follow every fashion* (saith one of our already quoted Authors, ) *and hateth his substance to maintain his bravery, may be counted the Mercers friend, the Taylors fool, and his Own foe.* One bragging of his Golden Ornaments,



naments, was thus answered; *The praise is due to the metal, not the man.* That is the most ornamental, which makes the more vertuous. *I am not sumptuous* (saith Seneca) *yet no man can live otherwise at Rome.* Why do we deceive our selves? (goes he on) *the Evil is within us; it cleaves to our bowels; the fault is our own.* Diogenes, (whom we newly named) going from *Sparta* to *Athens*, was asked by the way, whence he came, and whither he went; who answered, *He came from Men, and was going to Women*: noting the Effeminacy of the *Athenians*, who for their delicacy and niceness in Food and Rayment, were derided by all *Greece*. St. Bernard preaching the Funeral-Sermon of his own Steward, among other his commendations gave him this; That He was great even in small matters, his care and circumspection extending to the most trivial and slightest things. Let my *Citizen* imitate him. Happy is he that deserves the Title, *Faithful in a little*; he shall be made owner of a great deal. Let the Example of *Agesslaus*, King of *Lacedemon*, moderate my *Citizens* airishness and apishness, who was wont to wear  
 one

one Sute both Winter and Summer. Let it moderate I say, seeing there are within *London* not a few *Tradesmen*, whose best parts lie in the frequent change of *Suits*, as if the snake was to be loved for its bright skin; they strutting like an Actor, whose Rich habits being laid aside, and his Part done. He is rare to be met withal, that can shew himself extraordinary out of his Theatre, wherein my Shopkeeper in many places equals him, as appearing dull and insipid in all things, save in cloaths, lying, and swearing.

*Augustus Caesar* was not ashamed to wear what was wrought by his Daughters: and is it mean and dirty to trace a man so famous? But our *City*, you'll say, is much exalted, since a hundred years. Remember, or (if you ne'r read so much) read now, that *Romes pride and idleness was Romes ruine*. *Citizens Wives and Daughters* now scorn to meddle in Kirchin-affairs; the best quality of a good and a true *Houswife*. They had rather make a pattern of *C. Marius* the *Romans* Kinswoman, who being great with childe, yet at a Solemnity coveting to appear slender-waisted, laced

her self so straight, as she immediately fell into travail, miscarried, and died. Our Town Wives and Maids (*their Parents must take some of the blame and shame*) hold it more becoming to pinion up themselves in a narrow Bodice, that they may gain the praise of having a handsome body, than to adorn themselves as it's convenient for persons of any business. Where we may observe what considerable disadvantages, nay, downright losses, proceed from this very neglect of Parents, and Idleness (in comparison of *City-breeding* as it ought to be) in their Daughters.

*First*, the Parents omit their Duty to God in Training up their Children as they might never depart from it.

*Secondly*, they lose by not exercising their Children in such things, as they might manage to their Credit and profit in their Parents absence.

*Thirdly*, they get such a custome of Stuttishness and improvidence, as makes them incapable of improving to the best advantage what they are concern'd to perform, either as *maids or married*.

*Fourthly*, if married, they are eager in pursuit of some Recreations they enjoy'd

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joy'd when single, *through their Friends weakness* ; therein oftentimes throwing off all obedience to their *Husbands* ; all sense of the want & loss a *Wife* puts a man to, when ever and anon she is pleas'd to freak it ; all concernment for a Family ; and, which is worst of all, occasion by their slips those grounds of Scandal that reflect so sharply on the whole City, for suffering their *Chucks* so grossly to abuse them. If they were bred answerable to a *Tradesmans Daughter*, though never so responsible, every *Citizen* should follow the rule of an *English* person of quality, who hardly acquainted his Daughters with the difference between *Course* and *Fine* before they were marriagable, and then he set them out gorgeously, and to admiration ; nay, with no loss to his Purse ; for their *thriftiness* had hoarded up for those days ; their lowly education, as to *loftiness* of spirit, *ease* and *ignorance*, added to their lustre, when they came to shine among so many *obscure, sitting, gossiping, idle, proud and careless Females*, as then appeared in the World. In short, my *Citizen* must save any thing he can, without *loss to his credit and hurt to his conscience*.

*Fifthly,*



*Fifthly*, I had almost quite skipt or forgot a *devouring practice*, call'd *Gaming*; a poyson gilded o'er, pleasant to look upon, but dangerous to take; besides, the gain by it is dishonest. *Cards* and *Dice* are smooth, deceitful; and thievish llights, unbecoming the closeness of a *Citizen*, as Master of a family, and dangerous to the welfare of all his Fortunes. How privily do some men bring their whole estates to nothing, falling like lightning, sooner felt then foreseen, & all by this unthrifty sport. Certainly *Aurelius Alexander* Emperour of *Rome*, was not besides himself when he made a Law, that any one being found at *Dice*, should be esteemed frantick, a meer Natural, and as one that wanteth wit and discretion to govern himself. If *St. Augustin's* advice was put in ure, *Gaming* would quickly be forsaken, as not worth the pains; who counsel'd, that all winnings and advantage arising from Play should be bestowed on the poor. If there be any real pleasure in *Games*, or *Sports*, it is founded on the glory gotten by exercise of the body, by understanding what is graceful; as nothing can be more, than to be active, and skilful in the most civil and necessa-

ry appurtenances of a *Citizen*. The *Senate* of *Rome* forbad any manner of *playing* for Money, except those of *wagering* who was the best *Wrestler*, who threw an *Iron Ball* farthest, who cast a *Dart* best, and who *Out-run* or *Leap'd* each other. If my *Citizen* accustom'd himself to the most martial and useful exercises of his Country, it would raise his *Repute*, preserve his *Health*, free him from thinking too much on *Company* and the *Tavern*; and by his example encourage others to return to the *simplicity* (if it deserves the stile) of their *Ancestors*. Never was it known, that any dyed for joy of winning anothers Money. But *Diagoras* the *Rhodian*, and *Chilon* the *Grecian*, hearing their *Children* had bore away the *Prize* at the *Olympick Games*, felt in them such a motion of the *Spleen*, as they were stifled with joy. *Crossing the appetite, as it leads to Vertue, so it doth to Profit*. Having thus broken the Ice, I shall proceed.

*Cunning* is a crooked *Wisdom*; let him shun that then, and fasten on one more direct, which is not without honesty or ability, and teaches the necessity

of knowing the parties well with whom he deals. He must dive into their nature, humour, inclination, designs, and proceedings; so the nature of business in hand must be comprehended. A superficial knowledge is not enough; a man must penetrate the inside, and see things in themselves, with their accidents and consequents belonging thereto; joyning these two together, it will be easie for him to gain, if according to the dispositions of persons and affairs, he change his style and manners of proceeding; as a wise Sea-man, who according to the divers state of the Sea, and change of the winds, doth diversly turn his Sails and Rudder: if he scans a Customers temper, he may lead him; knowing his ends, he may perswade him, and marking his weakness he may awe him; if the quality of the business be understood (in the finding whereof every mans own observation must be set a work) if it be diligent 'twill bring forth more than the best Writer is able to utter. *Experience and instruction is the best way to perfection.*

His words I would have to be few; for, He (saith Solomon) that hath know-

ledge spareth his words, and a man of understanding is of an excellent spirit. Cleanthes being desired by one to teach his Son a short sentence, answered, Be silent. For besides the advantage he hath of the talker, in receiving all gratis, secrecy is safer than speech: It is better to have his simplicity doubted, than to speak inconveniently, idly, or needlessly. If all men thought alike, silence were unnecessary; but since the Speaker and Expositour utter and receive with different minds, speech can't carry her meaning always, just as a man would have her; therefore a man must defend her impotency by keeping her in, otherwise he may put a Knife in t'other hand to stab himself. *Whoso keepeth his mouth and tongue, keepeth his soul from trouble.* The Italian Proverb is, *The tongue of a wise man is hid in his heart.* Isocrates the Grecian Oratour, lest his Scholars at any time should shame him by their words, never admitted any into his School, without a double pay; first to learn silence, and then to speak, especially what was certain.

Next, his Servants must be enjoyn'd secrecy. It is well their Indentures

mention it ; but it was better if they more regarded it. The *Moors* are wont to cut off their privities who tell secrets. The *Egyptians* used to cut out his tongue, that blab'd abroad all he knew, having no power over his unruly instrument. The *Turks* have *Mutes*, persons deaf to all lamentation, and dumb to all discovery, to perform execution ; who should be nearly imitated by my *Citizens* Servants. If *Flavius* had not disclosed to *Scylla* the most unfortified part of *Athens*, he had lain before it labour in vain.

Again, I would have my *Citizen* wiser than to unfold all his concerns to his wife. Every mans experience tells him of the mischief occasioned by womens tongues. In the reign of *Augustus Caesar*, *Fulvius* having revealed a matter of privacy to his wife, they were both put to death. Far be it from me to have so cruel a thought, to believe no woman now alive deserves *Solomons* praise, who saith, *A vertuous woman openeth her month with wisdom.* Certainly he is highly blessed, whose *Consort* may lay claim to this commendation. But as the Pool of *Bethesda* had little vertue, save

Pro. 31.26

when the Angel at a certain season went down into it, to the absolute healing of him that slept in next: so a man may wait a long time before he happens on the opportunity of embracing the comfort, help, and counsel he hopes to enjoy in a *prudent Wife*.

If he does impart his secrets, he must know, they can't lie hid save in a few. There is an infallible Precept; *Lay your Estate, if need requires, upon many; your thoughts and weighty intents upon few*. For it is hard to find in a crowd of Confidants, one who will not abuse them to his particular profit. *Tattling* was once a safeguard, when the *Geese* preserv'd the *Roman Capitol*; but such examples are rare in History.

For his *speaking*, let me deliver this, He must consult with himself. I never knew a man better himself by his rashness and passion. *The perturbations of the minde* (saith *Anaxagoras*) *do punish reason, and blinde the judgment*. Wherefore my *Citizen* must balance the least circumstances, as he would chuse to eat what's fittest for his bodies health. So anger impairing both body and minde, he should thoroughly consider before he



he speaks. *Hastiness is ever attended by repentance. Wrath and rigour (saith I-socrates) lead shame in a Lease. Besides, He that is soon angry dealeth foolishly.* Pro. 14. 17  
*He that is slow to wrath, is of great understanding; but he that is hasty of spirit exalteth folly.* Pro. 14. 29

To proceed: let him that desires his actions should go forward with a profitable success, deliberate upon them. *Without counsel purposes are disappointed.* Pro. 15. 22  
 Wise men say, *A man must consult slowly, and execute speedily, ponder leisurely, and accomplish expeditionally.* Yet sudden in counsel, proves oftentimes prosperous in event; but it is very seldom. As he must advise with himself, so with others (because no mans wisdom comprehends all business) *For in the multitude of Counsellors there is safety.* Pro. 11. 14  
 However, he may ask what is best to be done, without telling his own resolution, as depending on them; and take the matter back into his own hands, to evidence to the World, that the final direction proceeds from himself. He must notwithstanding consider, to whom he breaks his minde. It's an old Precept, *Trust few*: it's almost as old, *Trust none.*

To counsel, is the chiefest part of a Friend; but let him be so assuredly, to whom you display your thoughts. Look especially and exactly, that he be qualified with *honesty* and *sufficiency*. *The words of a friend* (says a Wise man) *joy-ned with true affection, give life to the heart, and comfort a minde oppressed with care.* Such a friend resembles *Phocion*, who when one of his intimates was desperately inclin'd to cast himself away, told him he should not; *for he was made his friend to that purpose.* For the acting of things duly consulted upon, times and seasons must be well observed; precipitation is an enemy to business, and the step-mother of all actions. Affectatious and formal dispatches are dangerous; and like what Physicians call Pre-digestion, or too quick concoction, which surely fills the body full of crudities, and hidden seeds of diseases: therefore measure not dispatch by the time of employment, but the advancement of the business.

If the case requires help of a *Foreman* or *Journeyman*, let him embrace the use of his abilities, and vertuous Service; let him use him upon extraordinary occasions

casions onely, otherwise his own ceasing in business may deprave his affections and understanding. Let it be also upon good terms, thankfully, and respectfully, principally remembring *the Labourer is worthy of his hire.*

In some cases my *Citizen* may mingle profit with honesty, and compound with both; though he must not turn his back to honesty, yet he may sometimes go about and coast it, with a skill, better practis'd than exprest; something which may be done openly, must be done secretly, because of the misconstruing World; but this is a good Rule: Avoid and abhor all unjust means, but search, spy out, and diligently cleave to the most just, plausible, and feasible.

It's expedient for my *Citizen* to defend himself with the Buckler of *Distrust*, which is a great share of Prudence; it is the very sinew of Wisdom, for my *Citizen* to take heed of all men: the nature of the world induces him to this, being wholly compos'd of lyes, fraud, and counterfeit dealing. *It's hard* (saith *Aurelius*) *to cozen Distrust with false colours, Conceit standing at the enemies dore.* One *Opimius* lying dangerously sick

sick of a Lethargy, when some would share his goods before the breath was out his body, his careful *Physician* caus'd his Money to be poured out before him, and *bid him awake, to live.* So *distrust* will cure a Lethargy, make a sleepy man wakeful, and arm him against poverty; then he trusts he must have good experience of, disguising his suspicion; for open *diffidence* inviteth as much to deceive, as an over-careless confidence. Many dreading caustically, have taught the suspected persons to beguile indeed; whereas a profest assurance, hath removed a desire to deceive by obliging *Fidelity.* Every man would be credited; and a belief of his honesty doth many times engage him to retain it; wherefore a profest trust agrees well with a conceal'd diffidence. In the practice whereof he must be very circumspect; for I cannot warrant it in all cases to be lawful.

From this orderly distrust proceeds a commendable, close, Commodious carriage, which in frivolous matters must for a mans credit sake be laid aside. Thus with applause he may deal privily in affairs of greatest concern. *Curious subtleties,*

leties, when once vented, dissolve to nothing.

Let him not keep *Inferiours* so distant, as afterwards to stand in need of them. It was the wisdom of a *French King*, to stoop below his dignity, to win that man to him that might benefit or hurt him. Let him be *liberal* in his words, and so he bestows *costless favours*; Let him be free in his deeds; for *one good turn begets another*. It was observed, *Sejanns*, *Tyberius* his favourite, could never have been advanced, without an infinite number of men, on whom he plenteously confer'd his kindness. Yet here my *Citizens* discretion must guide him; for small benefits are soon forgotten; and large ordinarily overcharge: some ungrateful ones neglect them, and some would have none alive; to whom they are indebted, wishing with all their hearts the death of their Benefactor.

In conversing with *Equals*, let him profess himself to be less than they; let him be courteous and affable to them: for they that are so, will finde their worst Enemies to be greater Friends than natural Brothers will be to men high-minded. *A mans pride (saith Solomon)* Pro. 29. 23  
shall

*shall bring him low; but honour shall uphold the humble in spirit.*

If he deals with his *Superiours*, let him make all the use he can of them, but not trust in them: among all mortal things, there is none more fading than *that power* which derives not its support from its self; it is common for one man to be unfortunate, through his dependence on another. Let him endeavour by good and laudable courses to acquire the opinion of all honest men, which imports much to shorten the way leading to an eminent esteem; so let him strive in his rising to be assisted by many, otherwise he will finde himself oppressed with age before he be *Rich* or well *known*.

Thus let him be *diligent* in the quest of *Riches* and *Credit*, but not over-violent and long: he knows not how to enjoy, that is ignorant when he has enough, therefore let him be content with what he may have; for *Abundance* is not the end; but change of evils. If doing according to prescription, he miss *Wealth* and *Esteem*, let him not slip *Virtue*; for though *Fortune* frowns, it's no disgrace or damage to be *Vertuous*.

Thus



Thus my *Citizen* shall live in his *Calling*. First, in the *Calling* God hath fitted him with abilities for ; and Secondly, if he came to it lawfully, and by the ordinary way of the place he inhabits. For any *Calling* otherwise attain'd is improper, usurping, and the person ought to be soundly fined for his presumption.

Now I have shewed how my *Citizen* shall live profitably ; but if onely to himself, it is too poor an end for an honest man : he must not be right earth, which stands meerly upon its own Centre, whereas all things having an *affinity* with the Heavens, move upon anothers Centre, and therefore benefit it. *The liberal man* (saith *Cicero*) daily seeks out occasion to put his vertue in practise. He that hath a bountifull eye, shall be blessed. *Dionysius* the Elder, entering into his Sons Chamber, and beholding there great store of rich Jewels and Gold, said unto him, *My Son, I did not give thee these Riches to use in this sort, but to impart them to thy Friends.*

Pro. 22. 9.

9

## Of Benefiting Others.

**T**He aforesaid *Dionysius*, being advertised of one that had hidden great store of Money, commanded him upon pain of death to bring it to him; which he did, save some which he reserv'd and bought an Inheritance. Whereof *Dionysius* hearing, he sent him back that he took from him, saying, *Now thou knowest how to use riches, I restore what I had from thee.* Now that I am about to treat of necessary Expences, I shall begin first with my *Citizens* obligation to his *Wife*.

We are taught by the light of Nature, that in a Family, the first and chiefest care should be of the *Wife*. *Live joyfully* (saith *Solomon*) *with the Wife whom thou lovest, all the days of the life of thy vanity, which God hath given thee under the Sun; for that is thy portion in this life, and in thy labour which thou takest under the Sun.*

Certainly a *Wife* is a great Officer in a little Commonwealth, the *House*; for

if a *good Wife*, she is grave abroad, wise at home, patient to suffer, constant to love, friendly to her Neighbours, profitable to her Household; and rather than she'l be the impediment to a worthy enterprize, she'l accompany her Husband, as *Ipsicrates* did *Mithridates* her Royal Lord, like a Page in his Wars. It's undeniable, the best and most meritorious deeds have been acted by single persons, who have sought *eternity* in *memory*, not *posterity*; and in regard of *liberty*, the unmarried man is happiest. Some have said wittily, and in my opinion devoutly, *Marriage fills the Earth, and Virginity Heaven*: but they speak better, who demanded, how *Heaven should be full, if the Earth were empty*. Without *Marriage* the Earth would be depopulated. The *Jews* had such a reverence for *married folks*, as any were exempted from the Wars, or any other Military Office, the first year after their *Wedding-day*. The *Lacedemonians* regarded the peopling of their Country so narrowly, as he who chose rather to maintain a *Mistress*, than venter into *Wedlock* (thereby sowing on Sand, and exhausting that spirit profusely and unprofitably, which natu-

naturally tends to, and produces likeness) and lawfully to beget props for his Family and Country, was in Summer-time kept close Prisoner, and hindered the recreation every one enjoy'd in their Festivals, Sports, Games and Shews; and in the Winter he was in frosty and the coldest weather, exposed (and forc'd to walk round the Market) in his Shirt onely, to do Penance before all whom he indeavour'd to deprave by such a destructive Example. The renowned and ancient *Romans* (much differing from the present lascivious and restrained ones) were wont to fine severely, any who fancied a single life, not permitting them to execute any honourable Office in their *Republick*.

It is commendable for my *Citizen* to Marry; but since his negligence may undo his Wife, he must sooner part with his life, loving her so dearly, as to prefer the imitation of *Tiberius Gracchus* the *Romane*, who finding two Serpents in his Chamber, inquired of a Southsayer the meaning; Who told him, if he slew the *Male*, he should die first; if the *Female*, his Wife: but he loving his Wife extremely, slew the *Male*, and soon after

after past out of this world himself.

The ancient Heathens us'd to place *Mercury* by *Venus*; to shew what need the affections of *Marriage* have of Reason and Wisdom to rule and order them. God cast *Adam* into a sleep, whilst he made him a Wife of one of his Ribs: Upon which one moralizeth very quaintly thus; *The Affections ought to sleep about this work; Reason to wake, as in the choice of a Wife, so in the governing her when he has her.*

When my *Citizen* (if single) is minded to alter or double his condition, let him do his best to pick out a person of shape, and bearing continually about her something lovely, whereby (if he be loosly given) she may reclaim him; if he wavers, she may retain him; but especially that her own comeliness may impress, and enlarge the fruit of her womb. For crooked persons, both alienate their Husbands affections, and by the narrowness of their wombs, spoil what Nature forms therein. Secondly, let him look after a reasonable Portion; and though one said, *he would have a Dinner, as well as a Supper*, yet the weightiest and most unequal Matches commonly conclude in

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discord;

discord, discontent, and separation, sometimes of bodies, always of minds. If thou being mean, obtain a great Fortune; if she have not *discretion* to know her distance, and especially *grace* to know her *obedience*, she will daily be objecting her own worthiness, and debasing the state she affirms *singly* (and nothing existing in thy self) to have rais'd thee from. *It is better to dwell in the wilderness, than with a contentious and angry woman.* It would be much wondered at, and I think there would be great cause, if a *young, beautiful and wealthy Lady* should marry against her friends consent, a *deformed, poor, yet wise man.* But History informs us how *Hipparchia* accomplish'd as aforesaid, vehemently and for vertues sake tied herself by *Matrimony* to the Philosopher *Crates.* Thirdly and chiefly, respect her qualifications. *Houses and Riches* Prov. 21. 19. (saith *Solomon*) *are the inheritance of Fathers; but a Prudent wife is from the Lord.* He that Marries only a *fair face*, or a *full bag*, ties himself to a *soul bargain.* *Beauty* in the face, and *folly* in the head, be two *worms* that fret life and waste goods. If my *Citizen* espouses

Prov. 14.



a *peaceable* and *vertuous* Woman, he will attain Heaven on Earth, wealth in want, and comfort in woe. Therefore he must heedfully mark her inward perfections; value her for her useful parts, and absolutely expect the highest felicity to be compass'd with a *Wife* to lie in her *head*; and not in her *heels*: for though *dancing* be an ornament, *Prudence* is far beyond it; a minde deck'd with *Huswifery*; excells (principally in a *Mistress* of a Family) all the tires of dancing, singing; dressing, and whatever an idle, sluggish, licourish, wanton and foolish woman can plead for. *Favour is deceitful, and beauty is vain*; but a woman that feareth the Lord shall be praised. Give her of the fruit of her hands, and let her own works praise her. Every Wise woman buildeth her house; but a foolish woman pulleth it down. Pro. 31. 30  
31.  
Pro. 14. 1.

Supposing now my *Citizen* to be Married, as respecting his Posterity and the Kingdom, he must not let her spend too much, lest his Posterity rue it, or he be disabled to do others good.

Among many faults of *She-Citizens*, their *pride* as a *Saul* is higher by head and shoulders than the rest. Not that it

is greater or more common than their secret sins, but more seen, and so the less dangerous. Many, if not stinted by their Husbands, would hold it no vanity to walk in the path of *Poppeia*, *Nero's Concubine*, whose Horses were shod with Gold. Few of them have a kindness for *Philon's Wife*, because, once ask'd why she went so plainly apparel'd, she answered, *Her Husbands vertues were Ornament sufficient for her.*

For redress of this evil, let Husbands shew them good Examples, by going plain themselves; and their Wives, if they have any grace, goodness, love, or obedience, will be asham'd to do otherwise. If their own pattern fails, they must use the authority of Husbands, and restrain them.

Eph. 5. 22. *Let not a woman rule; it's the Apostles counsel; Let wives be subject to their Husbands. A woman (saith Socrates) once made equal with man, becometh his Superiour. A womans rule is her husband. My Citizens wife must have no power over him; for suffer her to day to tread upon thy foot, and to morrow she will not stick to set her foot on thy neck. Semiramis the wife of Ni-*

*Ninus* King of *Assyria*, obtaining of him the government of the Kingdom for five days, and that his Nobles should obey her during that time; she caused him to be presently apprehended, and cast into Prison; who impatient of this disgrace, dash'd out his own brains. If my *Uxorious Citizen*, notwithstanding what's just now related, will take no notice, as being acted by a *Pagan*, let him hearken to what *St Hierom* says: *A wise man must love his wife with judgment, not blinde affection.* Though he may not dote on her, he must not *be bitter* Col. 3. 19. *towards her*: opprobrious terms, and rough dealing, have made *women* cast off their submissive and milde nature. *Clytemnestra* the wife of *Agamemnon*, being *harshly* used, and injuriously treated by him, fell into *adultery*, and then slew him. *A naughty person, a wicked* Pro. 6. 12. *man, walketh with a froward mouth, and* 17. 20. *findeth no good.* *Cato* a sworn enemy to women, never struck his wife. It's the part of an esteemed husband, to be *wise* in words, *milde* in conversation, and *patient* in importunity.

Lastly, the counsel of the Learned Emperour *Marcus Aurelius* is of mighty

moment: If any one (says he) intends to live peaceably with his Wife, he ought above all things to observe this Rule: *To admonish her often, to chide her seldom; but never to lay hands on her.*

Let him walk *chastly* towards her; let him be to her, as he desires she should be to him. The *lust* of one, being the *fault*; the *lust* of tother may be the *punishment*. Give not thy strength to women, nor thy ways to that which destroyeth Kings. Lust was the cause of Rome's first alteration in government: It brought King David to the choice of *Sword* or *Pestilence*: It drew away Solomon's heart from worshipping his Creatour: It brought the *Moors* into Spain, whence since they have been so hardly driven; and finally, occasioned *Alcibiades*, that famous *Athenian*, to be burnt in his Bed. Therefore hearken to *Solomon*, who was once involved to the hazard of his life everlasting; but lived to recant his error, and to *question* and *advise* thee.

Pro. 31. 3. Why wilt thou my Son be ravish'd with a strange woman, and embrace the bosom of a stranger? For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.

Pro. 5. 20, 21.

Lastly,

Lastly, if that Act of Parliament was revived, which was procured by *Adam Francis* Mayor, in the 25 of *Edw.* the third, That all *known Whores* should be distinguish'd by their head-attires, from honest women, What a world of Persons would forsake a Calling so vile and abominable, chiefly so remarkable and obvious to scoffs and curses? And *Citizens* would be deter'd the keeping openly such scandalous and pernicious Company.

Let him practice *lenity* and not severity, *clemency* and not tyranny; or a good womans patience may be turn'd to fury: if she does not perform such business as he puts her upon, with that wisdom he expects, he must bear with her. He must fight with *flesh, blood, and corruption*, to attain *Socrates* humour, *who was all one at home as abroad*. That womans wit is reckoned pregnant enough, that can discern her Husband's bed from a Stranger's. If she chance to be angry, let him use *Socrates* his patience; who was the better enabled to converse with *perverse* persons abroad, by *bearing* and *enduring* his wife *Zantippe* at home.

Let him be willing and endeavour to

2 Tim. 2.  
25.

struct her with *Meekness* when she opposes her self. He is bound not onely to walk with his wife as a man of love, but likewise as a man of *understanding*. It is monstrous to see the head stand where the feet should be; and a double pity, when a *Nabal* and an *Abigail* are match'd together. But if thou hast a *Wife* whose wisdom needs not thy instruction, thank God;

Prov. 19.  
22.

*For who so findeth a wife, findeth a good thing, and obtaineth favour of the Lord.*

Lastly, let him shew kindness to her at his death. There was a Law amongst the Ancient *Romans*, That no man should make his *Wife* or onely *Daughter* Heir. Nothing I think can be more unjust: God himself hath commanded, *If a*

Num. 27. 8

*Man die, and hath no Son, then he shall turn his inheritance to his Daughter: and Divinity, which hath taught men to Love their Wives, hath likewise to Provide for them.* Yet discretion must allot them no more than enough. For we often see a mans enemies enjoy his labours, and the fruits of his sweat, care and toyl. How much good might those many thousands (which several Citizens have left) have done to the *Poor*, to *Hospitals*, to *Schools of Learning* and *Religion*,



gion, to repairing of *Churches*, and in other  
*uses*, more beneficial to the *Publick*,  
 more lasting to perpetuate a mans name;  
 and I verily believe, more necessary to  
 their Wives happiness, who, if living  
 lower, and not having the means to stir  
 up in them the ambition of becoming a  
*Lady* forsooth, had avoided those mis-  
 eries and misfortunes, the greedy desire  
 of *Honour* hath too frequently plunged  
 them in. Therefore my *Citizen* must be  
 wary and Charitable when he makes his  
*Will*, lest his Family be ruin'd, through  
 the folly of a Woman, too weak to bear  
 the load of a great Estate, whose ma-  
 nagement and profitable distribution re-  
 quires an able head, a solid judgment,  
 and a minde not *garish*, *vain* and *pro-  
 fusely expensive*.

In 1439, and the Reign of *Henry* the  
 sixth, *Philip Malpas* Sheriff of *London*,  
 at his decease gave 120 l. to poor Pri-  
 soners, and every year for five years fol-  
 lowing 400 Shirts and Smocks, 40 pair  
 of Sheets, and 150 Gowns of Frize to  
 the Poor; to poor Maids marriages  
 100 Marks; towards mending the High-  
 ways 100 Marks; besides, to 500 poor  
 people in *London* Six shillings and eight  
 pence apiece.

Sir

Stows Sir-  
vey.

Sir *William Copinger* Mayor, in the fourth of *Henry* the 8, at his death, gave half he was worth to his Wife, and the other half to the Poor, and other pious uses.

Behaving himself thus towards his Wife, his care and kindness also must extend towards the rest of his Charge, Children and Apprentices. *Train up a*  
 Pro.22.6. *Childe in the way he should go, and when he is old he will not depart from it.* *Dionysius* King of *Syracuse*, meaning to revenge himself on *Dion* a *Syracusean*, who made war upon him, caus'd his Son to be brought up in riot and wantonness. This labour many Men save their Enemies, and do it themselves, proving miserable Governours of dissolute young ones. What hope can our *City* have of those Youth, whose debauchedness hath not been obstructed by good Education?

The *Lacedemonians* reproach highly our *Citizens* negligence; for they were wont to chuse *Publick Tutors* for the education of *Citizens*, bringing them up, and fitting them upon emergent occasions for their Countries service: but we have so little respect to the encourage-

agement of Vertue, that most of us would rather let all perish for want of Example, than practise with some hardship (an enemy to voluptuousness) those *Exercises* which keep the body sound, clean, and healthful, strengthen the brain, further the dispatch of business, spur up others to overtake us in such honourable and profitable courses, awe all under our command from committing lewdness, invite to tread in our steps, and lastly wipe off from us that imputation *Hipperides* a *Grecian* Philosopher lay'd on one, who told him he had sent his Son to travail with a slave for his Tutor; *You have done notably* (said he) *for instead of one Slave, at his return you shall receive two.* I wish Fathers had less cause to charge *Tradesmen* for their immoderate harshness, & sleighting regards towards their Children: for most are either dissolutely careless, or unreasonably rigid; governing either as if Servants needed no restraint or freedom.

It's remarkable, few good *Citizens* Sons but degenerate from their Fathers: They know such ways of *spending* their Fathers were wisely ignorant of; but those of *saving* are as distant from their incli-

inclination, as the search of *America* was to *Europeans* a thousand years ago. They like *Cicero's* Son, resemble their Fathers only in name. To redress such destructive heedlessness whereto *Masters* are so prone, if they look for any blessing from *Providence*, in the name of *God* let them begin such a kind of life as may be judg'd *holy*, *upright*, and *godly*. And as where there is a smoak, there is some fire; the Grace of the Almighty may by degrees work such a change, that their *Souls*, *Sons*, *Servants* and *Success* in their endeavours, shall finde an equal and lasting improvement.

Nevertheless let my *Citizen* consult these few following rules. Suffer neither Son (if capable of doing any thing) or Servant to be idle. It was great and good policy in the *Romans*, to let their youth learn nothing sitting. The best Common-Wealths have allow'd them *Theaters* and *spacious fields* for their exercises; and the *Republicans* have allowed their *Youth* time to perform them. In the Eleventh year of *Henry* the 4<sup>th</sup>, to the astonishment of beholders, for Eight days together, and in the presence of his then Majesty, accompanied by the most of the Nobles

Nobles and great Estates of the Realm, near *Clerken-Well* was shewn all the skill and cunning that Age and the renowned activity of the *English* could put forth, in such Exercises, of *hands* or *feet*, as far excelling smoaking and drinking, as riding the *Great Horse* does a Hobby: For the first being manly and healthful, the last is effeminate, ridiculous, and destructive to the body. Finally, upon more than bare Quarterly days, if some of the most Eminent and reputed *Citizens* used to be present in places of Publick Exercise, there to praise, to encourage, and sometimes to reward Young men that were active; what an alteration would there be in the customs of a World! How would young men abstain excesses and riotting, to preserve their strengths? how would they by their Service oblige their Masters to dispense with a space of time, now and then, for them to shew themselves active, skilful, and emulous of glory? which though it be vain in the practice of Vertue, yet it's always accompanied with the hope of understanding themselves more knowingly in process of time. *Themistocles* by Nature viciously enclin'd, was so inflam'd with  
the

the fame of *Miltiades*, fung by all people, and so ardently emulated his deeds, that from a deprav'd and loose person he became a virtuous and renowned Captain.

In the next place my *Citizen* must look bountifully on the *Poor*. I should have spoken a little of *Hospitality* in a place foregoing, amongst my *Citizens* needless expences. But Vice having almost rooted out a *Vertue* so many shar'd in formerly in our Land, and of late years it lying even breathless; I shall touch on it lightly in my treating of *Charity*, to make the memory of our Heathen Ancestors appear more amiable and exemplary, and to quicken my *Citizen* for the amplification of that we call good *Honse-keeping*.

*Charity* (saith St. *Augustine*) is the way of man to God, and of God to man. Is my *Citizen* great and wealthy, and would have his Riches known? let him do it then by gifts. *Marcus Antonius* said of the *Roman* grandeur, that it was less discern'd by what it took, than by what it gave. If occasions for doing good be not offered, seek them. Merciful works are accepted of God as Sacrifice,



fice, yea better than Sacrifice. *Anthony*  
*Prince of Salern*, being ask'd what he  
 would leave himself, answered, *That*  
*which I have given.* But avaricious men  
 think all lost that's given. When they  
 beg in *Italy*, they use this Phrase, *Do good*  
*for your selves.* *There is that scattereth*  
*(saith Solomon)* *and yet encreaseth;* and Prov. 11.  
*there is that withholdeth more then is* 27.  
*meet; but it tendeth to Poverty.* *He that* Prov. 19.  
*hath pitty on the Poor lendeth to the* 17.  
*Lord, and that which he hath given will*  
*he pay again.* So he that forbids thee to  
 be a Usurer, commands thee to be so.  
*Titus Vespasian* his Son (who destroy'd  
*Jerusalem*) so loved liberality, that re-  
 membring one evening he had given  
 nothing the same day, he burst out, *O*  
*my friends, we have lost this day!* What  
 a reproach is it to Christians to be thus  
 outdone by Infidels? They may be judged  
 very well to rise in judgment against us,  
 though they were obscurely lighted by  
 Nature; for we generally walk as men  
 with dark Lanthorns; they light none  
 but themselves, as we love none save our  
 selves. But mark, *He that stoppeth his* Prov. 31.  
*ear at the cry of the Poor, he also shall* 13.  
*cry himself, and not be heard.* The Ro-  
 mans

*mans* made a certain Law, that no man should make a publick Feast; except he had provided before for the Poor. Far alas! is the sense of such a thing from us, much less the imitation.

*Cymon of Athens* (saith a famous Author) gave a yearly pension to the poor, fed the hungry, and cloath'd the naked. The house of *Lucius Lucullus*, was the Hospital of all that travail'd from Greece to Rome. *Pertinax* the Successor of *Comodus* the Roman Emperor, was liberal above all before or after him; he used to say, that *His Lands were not proper to him alone, but common to all the people of Rome*. If I would swell my Piece with such observations, how bulky might it be made? but I deem what's already quoted, enough to shame my *Citizen* (if he be too close-fisted;) and to enkindle the sparks of his charity, till his Zeal for God's Service (like *David's*) consumes him.

Psal. 119.  
139.

I shall end this Subject by enlivening him with two or three recompens'd (as the Scripture assures us) and that meerly for their tenderness and hospitality. *Rahab* on this score was with all her kindred saved from death, when all the people

people of *Jericho* besides, both great and small past the edg of the Sword. I should have mention'd, formost, how *Lot* was drawn out of *Sodom* by force, Gen. 19. and preserv'd from burning in it, because he entertain'd most kindly two *Angels* in the shapes of men. *Elisba* to requite 2 Kings. 4. the charitableness of the *Shunamite*, who had constrained him so often to eat bread, restored her dead Son to life. And now if my *Citizen* can lock up his *Yellow* and *White*, rather than impart to the wants of distressed and unfortunate people, he may cloath himself in fine Linen, and fare delicately; but the doom of *Dives* too assuredly and dreadfully will at length light on him: He that denyed a Crum of bread to *Lazarus*, was denyed a drop of water, when he was all afire. Alas, what is the Ocean, to the infinite World of fire in Hell? Yet *Dives*, unhappy and much to be pityed *Dives*, who wasted in his life so many Tuns of Wine, cannot now procure a drop of Water to cool the tip of his tongue.

Lastly, my *Citizen* must not be backward to promote the *meal* of the *Publick*, lest at one time or other he be chastised

by another *Epaminondas*, who commanding a miserable *Citizen* of *Thebes* to give another a round Sum of Money, was askt by him upon what account? *Because* (reply'd he sharply) *thou hast robbed the Common-Wealth*. An *Ant* is a wise Creature for it self, but a shrew'd thing in an Orchard or Garden; and certainly men, that are great Lovers of themselves, waste the *Publick*. *Men* (saith *Cicero*) are not born for themselves, but for their *Countrey*, *Parents*, *Kindred*, and *Friends*. I can't hold now from reprov'g (with reason) the *Cowardise*, and fearful amazement of our late *Citizens*, when they should have succour'd singly or in gross the best of *Princes*. How can the Ghost of *Wat Tyler's* Conqueror do less than haunt such a degenerate brood, whose aim is at a *dignity*, springing from *Majesty* and *King-ship*, and yet none stir'd before the dreadful stroak, with a single blow, to deliver their oppress'd *Countrey*; but especially a *Prince* that as *meer man*, never had his fellow upon Earth. *Mutius Scaevola*, that magnanimous *Roman*, was possess'd with that courage, that to free the City by *Por-*  
*senna's*

*Jenna's* death, he entred the Camp alone, and killing the King's Secretary instead of himself, not knowing well to distinguish them; notwithstanding, he undauntedly justified his intention, by burning his hand in a fire, before *Por-Jenna's* face, seeming to feel no more heat, than if he warm'd it in the Sun; and thereby frightening the King to a dismissing of him honourably, (though with the loss of his right hand) and to the raising his Siege from before *Rome*. *Dion* of *Syracuse*, never rested till he had dethron'd *Dionysius* the Tyrant. *Ag-lauros* an *Athenian*, hearing the Oracle had pronounced the ruine of his Country, unless some one dyed voluntarily to expiate their crimes, cast himself fecklessly from the walls of the City. But *saint-heartedness*, *avarice*, *sloth*, and *luxury*, caused the fall of *Constantinople* into the *Great Turk's* hands, *Mahomet* the first and cruel Emperour; caused *Constantine* a pious vertuous Prince, and the last *Eastern* Emperour, to expire amidst the horrour and confusion of the City, and afterwards to have his Head exalted on a pole, and carried by the *Turks* in derision through the City.

The *Pride* and *ill affections*, the *cowardize* and *covetousness* of our *City*, undoubtedly concur'd most to the deplorable end of our *Learned, Wise, Virtuous, Valiant, Merciful* and *Religious Sovereign*. But as *Constantinople* was destroyed with *Fire* and *Sword*, and desolated, as a deserved punishment on those that had wherewithal, and might with ease have prevented their own miseries, and their *Princes* : So with a kind of *Authority* (for I could cite a credible *Prophecy* for it) may I speak *London* comparatively to have labour'd under the effects of impartial *Justice*, for their defaults and bewailable negligence, in permitting *Gods Anointed* to be so ignominiously used, as was our *Royal Martyr*. But (*Ah the Mercies of a patient and ever-loving God !*) it hapned with this difference, as if we had been put to *David's* choice, and chose like him. Whereas *Constantinople* was almost razed, and its *Inhabitants* e'n extirpated the *Earth*, by the rage and cruelty of *Men* ; Our *London* (blessed be the lot) was almost depopulated by a *Pestilence*, and its *Buildings* e'n consum'd through *Fire* ; but by the immediate



diate and powerful hand of a most merciful and restoring God. I may well say restoring : For what man ever read or heard of such a prodigious and sudden Rebuilding a City so vast and ruinated ? who can't but admire the populousness of a place, whose Inhabitants had been first innumera-ly swallow'd by a *Pestilence*, and afterwards dispers'd into all parts of *England* by an entire overthrow of their dwellings ? Certainly my *Citizen* must needs be astonish'd to consider those wonders he may behold in our *Phoenix-City*. And it's impossible to refrain crying out with *David*, *The Lord hath done great things for us, whereof we are glad* Psal. 126. 3 Finally, if my *Citizen* would be reckon'd a just, peaceable, and profitable man ; he must reverence the higher Powers, established by *Time*, *Right Reason*, and the *Laws* of the Land. The present *Government* is most agreeable and consistent with the *Divine*, most suitable to the *Genius* of the *Nation*, and the advantage of particular persons : It is free from discords, emulation, and ambitious desires ; concluding, that, *For the sins of our Land, many were the Princes thereof.*

Prov. 24. Wherefore my *Citizen*, Fear thou the  
 21. Lord and the King, and meddle not  
 with those that are given to Change.

Never did *London* need more the  
 assistance of Wealthy and Liberal men:  
 for albeit, to admiration, the *City* seems  
 almost Rebuilt, nevertheless but a slow  
 hand forwards the works of *Piety* and  
*Publick good*. Now is the time for my  
*Citizen* to shew his large and bountiful  
 thoughts, in the acts of open *Charity*,  
 and necessary expence. No pretences  
 for the contrary can favour his too ap-  
 parent *Covetousness*: All his veiled  
 excuses are transparent enough, to see  
 into his miserable, foolish, and unwor-  
 thy temper. How do the *charitable*  
*deeds* of his Predecessors reproach his  
*Avarice*! What a shame it is for a *Pro-*  
*testant*, whose reason is satisfied in what  
 he believes, to be exceeded by meer  
*Ignorants*, who scarce knew any truth  
 in the ends they proposed themselves,  
 when they built *Churches*, erected *Halls*,  
*Conduits*, and other places of *Common*  
*Advantage*; built and endowed *Colledges*,  
*Free-Schools*, *Hospitals*, and *Alms-houses*,  
 when they repaired *Bridges*, *High-ways*,  
 and shined through their *Virtues*, bright  
 and

and clear, as light in a dark place. Wherefore my *Citizen* ought to consider the works of such as have been great *Benefactors*, and *exemplary Promoters* of the *Publick good*. And the better to stir him up, I have adjoyned hereto the famous and meritorious deeds of some past *Citizens*; so that if he cuts by their Pattern, I have my wish.

In the Reign of *Richard* the Second, the same Sir *William Walmorth*, (that had so couragiously kill'd *Wat Tyler* the Rebel,) repaired *St. Michael's Church* in *Crooked-Lane*, and founded there a Colledge.

About the year 1385. *John Churchman* Sheriff in the Ninth of *Richard* the Second, built the *Custom-House*, nigh the *Tower*; and was besides a great Promoter of any thing was commodious for the City.

In 1431. *John Wells* Grocer, and Mayor, he was a great Benefactour to the New building of the Chappel by *Guild-hall*, and erected the Standard in *West-Cheap* at his own cost and charges.

In 1445. *Simon Eyre* Draper, being Mayor, built *Leaden-hall*, to be a common Garner for the City.

In 1480. *Bartholomew James*, Draper and Mayor, built new the great Conduit in *West-Cheap*.

In 1508. *Ralph Jennings* Merchant-Taylor being Mayor, he built the greatest part of *St. Andrews Church*, called *Undershaft*.

In 1513. *John Tare* Mercer, being Mayor, he new built the Church of *St. Anthonies Hospital* in *London*.

In 1521. Sir *John Milborn* Draper, being Mayor, he founded fourteen Alms-houses by *Crossed-Fryers Church*.

In 1560. Sir *Christopher Chester* being Mayor, the Merchant-Taylors founded their Free-School.

My *Citizen* considerately and rationally dividing his time, between Particular and Publick Interest, Self-love and Society, must use all honest and laudable means in advancing the common good.

In the year 1337. *Walter Neal* Sheriff, gave Lands towards the repair of the High-ways about *London*.

In 1378. *John Philpot* a Citizen of *London*, sent Ships to Sea, and scowred it of Pirates, taking many of them Prisoners.

In 1390. *Adam Bamme* Goldsmith, and Mayor, in a time of scarcity, so prudently and plentifully provided the City with Corn from beyond Sea, as the Countrey it self was served out of the Store.

In 1486. In the Reign of *Henry* the Seventh, *William Horn* Salter, being Mayor, and Knighted in the Field by the King; he gave to the repairing the Road between *London* and *Cambridge*, and some other wants, 500 Marks; a Sum in those days of great value, and equal to above 20 times as much now.

Two especial ways more I shall insist upon. First, his Study ought to be Unity. *Scilurus* (saith *Plutarch*) a King of *Tartary*, having many Sons, and feeling his hour to approach, called them all before him, and bid them one after another to break a bundle of *Darts*, laid before them to the same purpose; which being bound together, the strongest was not able to perform; but he taking them asunder (though very feeble) easily broak them: Thus shall it be with you (saith he) if you agree together, no man shall hurt you; but divided you cannot prosper: So it fares with a City; their safety depends chiefly

chiefly on Unity, and a mutual conjunction of Inferiours with Superiours. *Eccl. 4. 12. threefold Cord is not easily broken.* *Themistocles* the brave, and *Aristides* the just *Athenian*, were at such variance, as the former told the people one day in a full Assembly, that unless both *he* and *Aristides* were thrust forth of the *City*, it would not stand.

If *Discord* then between two men of their wisdom was so dangerous, how dreadful would it appear, hatcht under Faction and Ignorance? Briefly, Concord maketh small things mightily to encrease; but Division decays and destroyeth the wealth, peace, strength and Unity of Families, Cities, and Kingdoms themselves.

Secondly, I could wish *Citizens* did not so much increase the number of *Apprentices*, as in these times they do. It's strange inferior Trades should in their policy this way exceed those of a higher rank. It's probable scarce one Artificer in five, could have been employ'd three days in a Week, without the laudable course of restraining a man to one or two *Apprentices* in his appointed time; which hath wrought this effect,



effect, that none in these *Callings* so ordered, can (unless the fault be his own) complain for want of work.

In taking many *Apprentices*, a man's *Secrets* are open to more than one, and the likelier to be discovered, to his own disadvantage, but especially to the *hurt* of the Publick.

A man that hath had a good stock to begin with, being brought to decay, is it not a thousand pities, that having paid a Sum of Money at his entrance, and discharged all requisite Duties in the City, he shall be forc'd to beg or starve in it, or go out of it for a Living?

Again, many a *Young man* which shall not have, or for the present hath not a sufficient stock of Money or Credit to begin; is it not pity he should leave the City? In the year 1371. *John Barns Mercer*, and Mayor, gave a Chest with three Locks, and one thousand Marks to be Lent to poor young men. Yet while men may have what number of *Apprentices* they please, it shall be very hard for either of these to finde employment. To redress this, fewer *Apprentices* ought to be taken, and those for a longer time than ordinary. *'Tis*  
not

not fit, that every *child*, because a good Sum of Money is given with him, should be bound but for seven years; which expired, he issues out a *Master*, before he be a *Man*. Thus the splendour of the *City* grows dimmer and dimmer, and *Boys* stand in Shop-Doors, in the places of personable men; which is an inconvenience, something akin to that, *Woe*

Ec. 10. 16. *to thee O Land, when thy King is a Child.*

These things considered, let the *Common good* of all be rather endeavoured, than the *particular* of a few: Every *private* man is a *Servant* to the *Publick*; it is very disproportionable, for *Servants* to be preferred before their *Masters*;

Prov. 30. 31. *for when a Servant reigns, the earth is disquieted.*

Thus have I led my *Citizen* through the Labyrinth of a *Trading* life, to his *Temporal* and *Eternal* profit; if he contents not in my directions the Counsel of *Solomon* the wisest man ever was, or will be; the judgments and acts of the most lov'd, admir'd, and worthily renowned men *Antiquity* can boast of; and finally, the real, durable, nay everlasting

lasting benefits and possessions, which a just diligence will procure him here, and a righteous use bestow on him hereafter ; besides the honour, praise , and reverence his very name and memory will exact from posterity.

*A man shall not be established by wickedness, but the root of the Righteous shall not be moved.* Prov. 12. 3.

*A good name is better than precious Ointment, and the day of Death is better than the day of ones Birth.* Ecc. 7.

*The just man walketh in his integrity, Prov. 20. 7.  
his Children are blessed after him.*

FINIS.